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OLYMPUS

AND ITS INHABITANTS:

A

Narrative Sketch

OF

THE CLASSICAL MYTHOLOGY.

BIBLIOTHECA BODLEIANA

WITH

AN APPENDIX

CONTAINING A SURVEY OF THE EGYPTIAN MYTHOLOGY IN ITS RELATION TO THE CLASSICAL, AND A BRIEF ACCOUNT OF THE DIFFERENT NAMES AND ATTRIBUTES OF THE DIVINITIES, DEMIGODS, AND HEROES.

For the Use of Schools and Private Students.

BY AGNES SMITH.

EDITED BY JOHN CARMICHAEL, M. A.

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PREFACE.

The extreme difficulty, or rather total want of success, which attended my efforts to procure for some young friends under my charge such a work on the Mythology of ancient Greece and Rome, as would serve to interpret poetry and the arts and elucidate the study of ancient history, has been the cause of the present undertaking. At a time when the literary market seems almost glutted with works on this subject, it may appear as presumptuous as it is unnecessary to offer another to the attention of the public. As my apology for doing so, I must say that I have, *without any exception*, found the Mythological works hitherto published, either so laboriously learned as to fatigue and confuse the youthful student, and indeed to require a considerable amount of classical attainment in order to their comprehension; or else so extremely sketchy and defective, as to convey a very inadequate knowledge of a study delightful in itself and absolutely indispensable in a polite education. My object in the present little treatise is to avoid both these extremes, and to present, in a continuous manner and in a narrative form, the principal features of the popular religion of the two greatest nations of antiquity,—a religion which, while it was mixed up with much that was gross and debasing, was yet so exquisitely poetical and

artistic, that it appears to have absorbed all the imagery which the mind is capable of conceiving, to such an extent as to have left the moderns no alternative but to recur to it for the illustration of *their* poetry and the development of *their* art. So entirely does this representation coincide with the fact, that it would be a very difficult thing to conceive what literature or the arts would be without their continually occurring allusions to the enchanting allegories and beautiful myths of that old worship, which, with all its degrading tendencies and absurdities, contained a deep wisdom that ought to redeem its votaries from the scorn and abhorrence of those who are "guided into all truth" by the light of a Divine Revelation.

Seeing then that it is scarcely possible to open a book —certainly not to enter a picture or sculpture gallery— without meeting with what it requires some knowledge of Mythology to understand, and whereas up to this date there is no work exactly adapted to *provide* that knowledge to the non-classical scholar, I have thought it might be acceptable to many to have this *desideratum* in our popular literature supplied. How far I have succeeded in the task I proposed to myself, remains to be seen. As I have addressed myself neither to the learned scholar nor to the antiquary, I have aimed at no depth of research either in classical or antiquarian lore,—the very nature of the work, indeed, precludes the possibility of its claiming any merit beyond that of selection and arrangement; and my highest ambition regarding it is, that this selection and arrangement may be considered as judicious.

My difficulties in handling the subject have been threefold. First, there was the strong temptation to follow the usual course of Mythologists, and trace the Greek and Roman superstitions to their origin in remote countries and primeval times; but as I had set out with the intention of writing *simply* a *key* to poetry and the arts, which very rarely touch upon any other mythologies than those of Greece and Rome, I resisted the allurement, and resolved not to cross the Mediterranean, from the farther side of which almost all the classical divinities were brought. Second, there was a hesitation as to whether I should adopt the Greek or Latin nomenclature; but as the use of the former would only have given the book a learned air at the expense of its usefulness, I entirely discarded it, making use of those names which are generally known and most frequently met with, and have endeavoured to supply what might appear wanting in this respect by a pretty copious appendix. And, lastly, much practical difficulty was experienced in so adapting the work to the purpose it was designed to serve, as to keep a middle course between the affectation of prudery on the one hand, which would have led me to exclude much matter that was needed to render the book intelligible, and on the other, the disregard of propriety, which would have left me free to admit such details as might have offended delicacy, without being needful to the elucidation of the subject. Having now, as I trust, disarmed criticism by showing the obstacles with which I had to contend, and by limiting my pretensions to the endeavour of simplifying the study of Ancient Mythology so as to adapt it to the tastes and capacities of youth in

general, and more particularly to that large portion of it which is conventionally debarred from the privileges of a classical education, it remains for me to state from what sources I have derived the information I would wish to communicate. The works to which I have principally referred have been,—Herodotus, Cicero "on the Nature of the Gods," Rollin's Ancient History, Potter's "Archæologia Græca," Adam's Roman Antiquities, Lempriere's Classical and Smith's Mythological Dictionaries, Smith's Dictionary of Antiquities, with the Abbé Renier's able work on the Ancient Mythology, and a very admirable little sketch of the same subject by an anonymous French writer, whose excellent method of arrangement I have adopted, with such alterations as were necessary in a work of so much greater extent as the present. I have very carefully consulted the whole of these works, and have advanced nothing which I have not found approved by all or at least the great majority of them; and supported by such high authority, I trust it will not be deemed presumptuous in me to hope that my little treatise may be looked upon as generally correct.

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OLYMPUS

AND ITS INHABITANTS.

THE word Mythology, compounded of two Greek primitives (μῦθος and λόγος), means, in its simple signification, *an explanation of fable.* In its more extended acceptation, it embraces a general acquaintance with Paganism, its mysteries, ceremonies, traditions, and the worship which it rendered to its gods and deified heroes. The universal belief in the existence of a Supreme Being shines through the accumulated mass of error which it presents: the mass itself is made up of historical traditions disfigured by time; of physical phenomena represented by symbolical characters, which have at last been personified; and, finally, of poetical metaphors, and philosophical or moral allegories, afterwards received as religious dogmas. It is most probable that all the systems of theogony which have ever been promulgated have had one common origin, and that that source has been India. Amongst the Greeks we find the foundation of all the Roman superstitions. The Greeks received from the Egyptians their knowledge and their errors—these last had been instructed by the Chaldeans—and the Chaldeans acknowledged as their masters the Brahmins or Indian philosophers, beyond whom tradition does not go.

The primary existences recognised by the ancients were Chaos, Night, and Destiny,* to which last the divinities

* In this beautiful allegory may be traced a dim tradition of the Scriptural history of creation:—"And the earth was without form, and void (Chaos); and darkness (Night) was upon the face of the

who were afterwards successively adored were themselves believed to be subject. From the union of Chaos with Night sprang Uranus, Cœlus or the Heaven, regarded as the common source of all the other deities, and who gave his name to the azure vault, which they were supposed to inhabit. He espoused Tithea, Rhea or the Earth, by whom he had several children: the principal of these were Titan, Saturn, Oceanus, Vesta, Thetis, and the Cyclôpes.

The Cyclôpes, three in number, called Argês, Brontês, and Steropês, were monstrous giants, possessed of prodigious strength, which they abused to commit all kinds of violence. They had only one eye, placed in the middle of their foreheads, whence their name κύκλος, *circulus*, ὤψ, *oculus*.

Uranus, irritated by their excesses, and fearing they might instigate his other children to some enterprise against him, kept the latter carefully shut up in the bowels of the earth, and cast the Cyclôpes into Tartarus. His wife, enraged at his conduct, set Saturn free, and engaged him to depose his father: he with his brothers, whom he restored to liberty, succeeded in seizing on the person of Uranus, which they mutilated: from the blood which flowed from his wounds, sprang the Furies, Giants, and Nymphs of the woods, and, in absolute antithesis to these, mingling with the foam of the sea, it produced Venus, the Goddess of Beauty. Saturn, after the dethronement of his father (of whom no further mention is made), succeeded to the supreme government, with the consent of his elder brother Titan, on condition that he would rear no male issue. Pursuant to this agreement, he always devoured his sons as soon as they were born, and this without reluctance, as he dreaded they

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deep; and God (Destiny the Supreme Ruler) said, Let there be light: and there was light."—"And God called the firmament Heaven," which Christians, as well as Pagans, believe to be the dwelling-place of the Almighty.

might retaliate upon him the rebellious cruelty he had exercised towards his father. His wife Rhea, afflicted by the loss of her children, contrived to conceal from him the birth of Jupiter, who was secretly educated in the Island of Crete; but Titan being informed of the circumstance, immediately declared war against him, and by the aid of his terrible sons the Titans overcame and imprisoned him. His son Jupiter, learning the misfortune of his father, flew to deliver him from the power of his enemies, and replaced him on the throne; but, forgetful of this filial piety, Saturn very soon afterwards conspired against him, and Jupiter, irritated by his ingratitude, banished him from Heaven, depriving him of all authority, and obliged him to flee into Italy, whence that district of the country, in which he found refuge and concealment (*a latendo*), retained the name of Latium. His fortunes in this new abode will be followed hereafter; but having brought the history of the Celestial Kingdom thus far, it will be well, for its clearer elucidation, to follow the order which the Romans observed in the classification of their divinities, in detailing the particulars of its government. By them the deities were divided into two distinct classes—the *Dii Majorum Gentium*, and the *Dii Minorum Gentium*, or the Superior and Inferior Deities, in allusion to the division of Roman senators. The first class included the Great Celestial Divinities, of whom there were twelve, viz.:—

Jupiter.	Apollo.	Juno.	Diana.
Minerva.	Vesta.	Mars.	Ceres.
Vulcan.	Mercury.	Venus.	Neptune.

And the Select Deities, whose number was eight viz.:—

Saturn.	Sol.	Janus.	Luna.
Cybele.	Genius.	Bacchus.	Pluto.

The Dii Minorum Gentium, or Inferior Deities, were of various kinds, called Dii Indigetes, Semones, or Deified Heroes, the Lares and Penates; and as it will tend much to simplify the development of this theological system, they shall be treated of in the order of this arrangement.

JUPITER.

Jupiter, the father of gods and men, the most powerful and most generally worshipped of all the heathen divinities, was born by Rhea, Ops or the Earth, to Saturn, in a cave of Crete. To save him from the destruction to which all the male children of Saturn were devoted (in order to his preserving the kingdom, delivered to him by Titan on that condition), Rhea intrusted him to the care of two nymphs, daughters of Melissus, king of Crete, and gave to her husband a stone, wrapt in swaddling-clothes, which he swallowed, supposing it to be his son. Here he was fed by the nurses, to whose care he had been committed, on honey and the milk of a goat called Amalthæa, which, as well as her two kids, he afterwards placed in the number of the constellations: one of her horns became the Horn of Plenty, and was given, as the reward of their care, to the nymphs who had reared him. Some mythologists find the solution of this fable in the names of these guardian nymphs, the one being called Amalthea, and the other Melissa. The latter was the first who discovered the means of collecting honey; whence it has been imagined that she was changed into a bee, as her name is the Greek word for that insect.

To prevent the cries of the infant Jupiter from betraying the secret of his birth to his father, Rhea commanded her priests in that country, who were called Corybantes or Dactyli Idæi, to dance around the cave where he was lodged to the sound of drums and cymbals, by continually beating which they succeeded in drowning his feeble voice. To these Dactyli was committed the care of his youth, and they were ranked by the Cretans in the number of the Gods, as sureties for the fidelity of engagements.

Jupiter having grown up, learnt from his mother that he should succeed in dethroning his father, if he could deliver the Cyclôpes, still confined in Tartarus. To attain

this end, he associated himself with Metis, the goddess of Prudence, by whose advice he administered to Saturn a beverage which made him vomit forth the stone which he had swallowed, and afterwards Neptune and Pluto.

He then descended into Tartarus, where he gave the Cyclôpes their freedom, after having killed Campe their jailer, who had refused to release them. In token of gratitude, the Cyclôpes presented him with the thunderbolt and lightning; to Neptune they gave his trident; and to Pluto the helmet which rendered him invisible. The three brothers, thus armed, made war on Saturn, whom they overcame, and obliged to flee into Latium. Jupiter, having thus become sole master of the universe, divided its empire with his brothers: reserving for himself the kingdom of Heaven, he committed to Neptune the sovereignty of the Sea, and to Pluto that of the Infernal Regions. The peace of his reign was very soon interrupted by the rebellion of the Giants, exasperated against him by the destruction of their relations, the Titans, under Saturn. These dreadful sons of Uranus were terrible to the gods themselves, from their prodigious strength. Some of them, as Cottus, Briareus, and Gyges, had fifty heads, one hundred arms, and serpents instead of legs. Typhon, whom the King of Poets represents as more terrible than all the giants together, joined their cause. He had been formed by Juno from the vapours of the earth. This monster had a hundred heads, and from his hundred mouths issued devouring flames, and howls so dreadful as to appal gods and men. His enormous body reached from earth to heaven, the upper part of it was covered with impenetrable feathers, the lower entwined by hideous serpents. He married Echidna,* a monster, half woman, half serpent, by whom he had the Gorgon,

* Some say that Echidna was the mother of Typhon. According to Herodotus, Hercules had three children by her, Agathyosus, Gelonus, and Scytha.

Geryon, Cerberus, the Hydra, the Sphinx, and all the monsters of ancient fable.*

Jupiter, alarmed, called all the deities to his assistance against such formidable enemies, who made use of rocks, oaks, and burning woods for their weapons, and had already piled Mount Ossa upon Pelion to scale the walls of Heaven, determined to drive thence the son of Saturn. The gods dismayed fled into Egypt, assuming there the forms of the vilest animals to conceal themselves from their dreaded enemies. An oracle had predicted that the giants should not be victorious if Jupiter called a mortal to his assistance,† and, by the advice of Pallas, he armed his son Hercules in his cause. By the aid of this celebrated hero the giants were soon put to flight and defeated: some were crushed under the mountains they had piled against Heaven, Briareus was buried in the depths of the sea, the others were cast into Tartarus.

Typhon alone remained, and believed himself capable by his single strength of avenging his conquered fellows. He advanced against Heaven, the thunderbolt which Jupiter hurled against him scarcely ruffling a feather, while in his turn he seized the god by the middle of the body, and with a diamond scythe cut off his arms and legs; after which he imprisoned him in a cave under the care of a monster, half woman, half serpent. Mercury and Pan

* "The existence of giants has been supported by all the writers of antiquity, and received as an undeniable truth. Homer tells us that Tityus, when extended on the ground, covered nine acres; that Polyphemus ate two of the companions of Ulysses at once, and walked along the shores of Sicily leaning on a staff which might have served for the mast of a ship. The Grecian heroes during the Trojan war, and Turnus in Italy, attacked their enemies by throwing stones, which four men of the succeeding ages would have been unable to move. Plutarch also mentions, in support of the gigantic stature, that Sertorius opened the grave of Antæus in Africa, and found a skeleton which measured six cubits in length."—*Lempriere's Classical Dictionary.*

"There were giants in the earth in those days."—Gen. vi. 4.

† There seems to be some dim foreknowledge in this, that a Son of man was to overcome the powers of darkness.

succeeded in restoring to Jupiter his lost members, by eluding the vigilance of his guardian. The god recovering his strength, mounted a chariot drawn by winged horses, and pursued Typhon so ardently with his dreadful thunderbolts, that he was at last overthrown. Jupiter buried him under Mount Etna,—whence, tormented by an impotent rage, he continually vomited flames.

Jupiter, after this victory, remained undisputed master of the world, and freed from all disquietude regarding his power, abandoned himself to the pursuit of pleasure. He married Metis, Themis, Eurynome, Ceres, Mnemosyne, Latona, and lastly his sister Juno, who alone was regarded as having a legal claim to the name of wife, or title to be Queen of Heaven. Vulcan and Hebe were the fruits of this union, which was not happy; for Jupiter, not satisfied with having seven wives, committed besides a thousand infidelities, which Juno suffered with impatience. He had a prodigious number of children, either by his wives or by beautiful mortals whom he seduced, all of whom he admitted to the rank of gods or demi-gods, and all of whom, with their mothers, experienced the bitterest persecution from Juno. She at last became so enraged against him, that she plotted his overthrow with Neptune and Minerva, and loaded him with chains; but the Nereid Thetis brought the terrible Briareus to his assistance, and the god by his help having regained his liberty, pardoned his deliverer for the part he had taken in the revolt of the giants.

Having become enamoured of the beautiful Danae, daughter of Acrisius, king of Argos, he introduced himself to her in the shape of a shower of gold, and by her had a son, with whom, by the order of her father, she was exposed on the sea—he having been told by an oracle that his daughter's son should put him to death. The wind drove the bark that carried her to the coasts of Seriphus, where she was saved by some fishermen, and presented to Polydectes, king of the place, whose bro-

ther Dictys educated the child, Perseus by name, and kindly treated the mother. Perseus having returned victorious from an expedition against the Gorgons, retired with Danae to Argos, where he inadvertently killed his grandfather, Acrisius—thus fulfilling the oracle. Some suppose it was Proteus, the brother of Acrisius, who visited Danae in the brazen tower in which she was confined, and maintain that the golden shower was only the gold with which her seducer bribed her keepers. Virgil mentions that Danae came to Italy with some fugitives from Argos, and founded a city called Ardea. Jupiter's next amour was with Antiope, daughter of Nycteus, king of Thebes, to whom he addressed himself in the form of a satyr. Fearing her father's resentment, she fled to Mount Cytheron, where she brought forth twin sons—Amphion and Zethus—whom she exposed to perish, but who were both preserved.

Leda, the daughter of Thespius, and wife of Tyndarus, king of Sparta, was the next who attracted the amorous deity. He approached her under the semblance of a swan while she was bathing in the river Eurotas, and in due time she brought forth two eggs, one of which produced Pollux and Helen (the fatal cause of the siege of Troy); from the other came Castor and Clytemnestra; the two former were supposed to be the offspring of Jupiter; the others, the children of Tyndarus. As neither Homer nor Hesiod mention this metamorphosis of Jupiter, it is supposed the fable has been invented since their time.

Having seen Europa, the daughter of Agenor, king of Phœnicia, he became enamoured of her; and for the purpose of gaining access to her, assumed the shape of a bull, and mingled with the herds of Agenor in a meadow where Europa frequently came to walk, and gather flowers with her companions. Europa caressed the beautiful bull, and at last took courage to get on its back. No sooner was she placed there, than the disguised deity retreated with hasty steps to the shore, and plunged into

the sea with his fair burden, whom he carried in triumph to the island of Crete. Here assuming his natural form, he declared his passion, and found it reciprocated. Europa bore him three sons—Minos, Sarpedon, and Rhadamanthus. She afterwards married Asterius, king of Crete, who adopted her children as his own. To Ægina, daughter of Asopus, by whom he had a son named Æacus, Jupiter presented himself as a flame of fire. She is said to have been changed into the island that bears her name. The daughter of Inachus, one of the priestesses of Juno at Argos, having attracted the regards of the amorous god, was changed by him into a white heifer, to conceal her from the jealous rage of Juno. She, however, suspecting the deceit, pretended to admire the beauty of the animal, and begged it from Jupiter, who did not dare to refuse her request. The unfortunate Io was placed by her jealous rival under the guardianship of Argus, a monster with a hundred eyes, two only of which slept at a time. Jupiter, in this extremity, had recourse to Mercury, who, borrowing the lyre of Apollo, succeeded in lulling Argus to sleep by its magical sound, and immediately cut off his head, from which Juno extracted the eyes, and placed them in the tail of her favourite bird the peacock. Poor Io, freed from the vigilance of Argus, was still exposed to the vengeance of the wrathful goddess, who sent one of the furies in the shape of an insect to pursue her with ceaseless torments. Under this torture she wandered over the greater part of the earth, crossed the sea, and at last stopping on the banks of the Nile, besought Jupiter to restore her to her natural form, which he had no sooner done, than she brought forth Epaphas. She afterwards married Osiris, king of Egypt, and treated her subjects with such mildness and humanity, that after death she received divine honours, and was worshipped under the name of Isis. According to Herodotus, Io was carried off by some Phœnician merchants in revenge for the abduction of Europa by the Greeks.

To deceive Callisto, daughter of Lycaon, king of Arcadia, and one of the attendants of Diana, Jupiter assumed the form of that goddess. The jealous Juno, enraged by her husband's infidelity, changed Callisto into a bear; and Jupiter, fearful lest she should be hurt by huntsmen, made of her and her son Arcas a constellation, which is now called the Great and Little Bear.

Alcmena, daughter of Electryon, king of Argos, and wife of Amphytrion, was one of the most beautiful women of her time. While her husband was absent at the Theban war, Jupiter, to enjoy her company, took his shape, and to prolong his pleasure, sent Mercury to stop the rising of Phœbus, which he did for three days. Amphytrion returned the following morning, and perplexed by his wife's account of her mysterious vision, went to consult the prophet Tiresias on the subject, who declared to him the exalted dignity of his rival, of which he was not a little proud. When Alcmena was about to become a mother, Jupiter boasted in heaven that a child should be born that day, to whom he should give absolute power over his neighbours, and even over all the children of his own blood. This the jealous Juno made him swear by the Styx, and immediately, assisted by Lucina, hastened the bringing forth of the wife of Sthenelus, king of Argos, and sister of Alcmena, and deferred that of Alcmena, whose twin sons, Hercules, the son of Jupiter, and Iphiclus, the offspring of Amphytrion, thus became subject to Eurystheus. The Megareans believed that after her death Alcmena was buried in the temple of Jupiter Olympius.

But the most famous of all Jupiter's amours was that with Semele, the daughter of Cadmus, by Hermione, daughter of Venus and Mars. Juno, ever ireful against her husband's mistresses, and hating the house of Cadmus because it was related to the Goddess of Beauty, determined to destroy her successful rival. For this purpose she borrowed the girdle of Ate, which

contained every deceit, wickedness, and perfidy, and assuming the form of Beroe, Semele's nurse, succeeded in creating in her mind some suspicion of the real greatness of her lover. At his next visit, instigated by her artful adviser, she made him swear by the Styx that he would grant her whatever she might ask. No sooner had the awful oath passed his lips, than the rash girl entreated him to come to her in the same majesty with which he approached Juno. Jupiter, horror-struck at the fatal request, vainly besought her to recall it: she persisted, and bound by his inexorable vow, the King of Heaven descended to the palace of Semele arrayed in all his divine attributes, and accompanied by clouds, thunders, and lightnings. The unfortunate princess, unable to support the aspect of such glory, was consumed in the flames by which her august lover was surrounded; but the child to whom she would shortly have given birth was saved from the like destruction by Vulcan; according to others, by Mercury; or, as some affirm, by Dirce, one of the nymphs of Archelaus. To preserve the infant, Jupiter caused him to be sewed into his own thigh by one Sebasius, where he remained until the time in which his natural birth should have taken place. Immediately after her death, Semele was honoured with immortality, under the name of Thyone, though some say she remained in hell until her son Bacchus was permitted to bring her back. Although she received divine honours, she had no temples—her only statue was in the temple of Ceres, in Bœotia.

The adventures of Jupiter have been infinitely multiplied, from the number of gods of this name,* and of the kings and princes who usurped it—all whose exploits have been attributed to the Jupiter Olympius of the Greeks and Romans. He was the essential deity to whom

* Varro asserts that there were no fewer than 300 gods of this name; Herodotus mentions 20; Diodorus 2; and Cicero 3—two of Arcadia and one of Crete.

all the others were subordinate, and his worship surpassed all the rest in solemnity. His altars were never stained with human blood, but he delighted in the sacrifice of goats, sheep, and white bulls. The oak was sacred to him, because he first taught mankind to live upon acorns.

He is usually represented as seated upon clouds, on a throne of gold or ivory, holding in one hand thunderbolts ready to be hurled; in the other a sceptre of cypress, to signify that his reign is eternal. His aspect is expressive of majesty, his beard flows long and neglected; and the eagle (Jove's bird *) stands with expanded wings at his feet. Sometimes he is seen with the upper part of his body naked, while the lower is carefully concealed, to show that though seen by the gods above, he is invisible to mortal eyes. The ancient monuments represent him in an infinite variety of ways —with a bushel on his head, he was the Jupiter Serapis of the Egyptians—while with the forehead armed with horns, or with the head of a ram, he became the Jupiter Ammon of the Libyans. The Cretans gave him no ears, to signify that the sovereign ruler should not lend a partial hearing to any, but be equally candid and propitious to all; while the Lacedæmonians adorned him with four heads, that he might seem ready to receive the solicitations that were daily addressed to him from all parts of the earth. In his famous temple of Olympia, a city of Elis, in the Peloponnesus, his statue of gold and ivory, the work of the great Athenian sculptor Phidias, which was considered one of the wonders of the world, represents him seated on a throne, crowned with olives, holding in the right hand a small statue of Victory, and in the left a tall sceptre surmounted by a flying eagle. Justice, the Graces, and the Hours sometimes accompany Jupiter; at other times Mars and Mercury stand at each

* So called because it is said the eagle brought thunder to Jupiter in his wars with the giants; wherefore Virgil calls this bird Jove's armour-bearer.

side; while his invariable attendant, the eagle, is at his feet; his throne, borne by the winds, is supported by Neptune. As the source of all benefits, he appears without his thunderbolts, having in one hand the horn of plenty, which he has just emptied upon the earth, and in the other a cup. As the father of gods and men, all things were subject to his will except the Fates, and he alone was acquainted with the past, present, and future. He had several oracles, the most celebrated of which were at Dodona and Ammon (whence one of his names), in Libya. His noblest temple was at Olympia: it was 70 feet in height, 95 in breadth, and 200 in length; none but stones of the greatest beauty were employed in its construction; a colonnade of the Corinthian order surrounded it; and the roof was of the purest marble cut in the form of tiles. Romulus erected a temple to him under the name of Jupiter *Stator*, because in a battle with the Samnites he had arrested the Roman army in its flight. Here he was represented with a Roman pike in his hand.

JUNO.

Juno was the daughter of Saturn and Ops, and twin-sister of Jupiter. She was born at Argos, or, according to some mythologists, at Samos, and was intrusted to the care of the Seasons, or, as Homer and Ovid maintain, to Oceanus and Tethys. Jupiter was by no means insensible to the charms of his sister; but, uncertain how he might be received by her, after chilling the air by excessive cold, he assumed the form of a cuckoo, and flew all shivering into her bosom. Juno cherished the poor bird, who, taking advantage of her softened humour, resumed his natural shape, and making a solemn proposal of marriage, received the promise of her hand. That their nuptials might be celebrated with the greatest solemnity, Jupiter commanded Mercury to summon not only gods

and men, but the whole brute creation, to the hymeneal feast. A nymph named Chelone alone dared to refuse the invitation, and even to deride the union. Mercury, to punish her, precipitated her with her house into the river on the banks of which she lived, and changing her into a tortoise, condemned her to eternal silence, and for ever to carry her house on her back.*

The marriage of Jupiter and Juno was but one long succession of quarrels and endless wars. The implacable Juno, irritated beyond endurance by her husband's innumerable infidelities, pursued with all the furies of jealousy the guilty or unfortunate objects of his passion, and persecuted their hapless progeny with the harshest rigour. Jupiter, in his turn, protected them with all his power; and things were carried to such extremity between them, that the god, wishing one day to punish her for having raised a tempest against Hercules, suspended her by a golden chain between heaven and earth, with a heavy anvil hanging at her feet. Vulcan hastened to her assistance, and received for his interference a kick from Jupiter which precipitated him to the earth, breaking his leg in the fall. The brutality of the king of the gods is sometimes excused on the score of his wife's quarrelsome humour, and even by pretended infidelities on her part; an accusation which there is no evidence to support, and which her adventure with Ixion seems altogether to refute. This Ixion was a king of Thessaly, who, in consequence of some family quarrels, had perfidiously thrust his father-in-law into a burning furnace, where he miserably perished. Stung with remorse, and not knowing how to expiate his crime, he addressed himself to Jupiter, who took compassion upon him, and admitted him to the table of the gods. The ungrateful Ixion, captivated by the charms of Juno, dared to declare his passion. The offended goddess complained to her hus-

* From this circumstance the tortoise has always been used as the symbol of silence among the ancients.

band, who, unable to believe in such an excess of audacity, determined to put it to the proof. He gave to a cloud the form of Juno, and sending it to the place where Ixion expected to meet the goddess, became convinced of his insolence and ingratitude. Believing him mad, he contented himself with banishing him from Heaven; but learning afterwards that he had the audacity to boast of the favours he believed he had received from Juno, he struck him with his thunderbolt, and commanded Mercury to cast him into hell, where, bound upon an ever-revolving wheel, he suffers the eternal punishment of his crimes.

The daily and excessive debaucheries of her husband at last provoked Juno to such a degree that she retired into Eubœa, and resolved for ever to forsake him. Jupiter, in the utmost distress at her desertion, consulted Cithæron, king of Platæa, as to the means which were most likely to induce her return. Cithæron advised him to dress a statue in woman's apparel, and carrying it about in a chariot, spread abroad the report that it was Platæa, the daughter of Asopus, whom he was about to marry. Juno, alarmed by this rumour, went in haste to meet the nuptial cortege, and was easily induced to a reconciliation with Jupiter when she learned what pains he had taken to effect it.

Juno had two children by Jupiter, Vulcan the God of Fire, and Hebe the Goddess of Youth: some mythologists add to these Ilithya or Lucina, though it is more generally understood that this last was identical with herself. Piqued at Jupiter's having produced Minerva from his brain, she set out for the East, in order to learn the secret of having a child which should belong to herself alone. On the way, exhausted by fatigue, she seated herself near a temple of Flora, and communicated to her the object of her journey. Flora pointed out to her a flower which grew in the neighbourhood, endowed with properties to produce the marvellous effect she desired;

and Juno, by smelling it, became the mother of Mars, the redoubtable God of War. Other accounts say that it was by eating some lettuces at the table of Apollo that this miracle was effected.

The worship of Juno was, according to some writers, even more generally diffused than that of Jupiter. The fear of her implacable resentment, of which she had given so many proofs, caused altars and temples to be raised to her in every country, and almost in every city. The most famous were those at Argos, Carthage, Samos, and latterly at Rome. It was usual on the first day of every month to sacrifice to her a ewe, a lamb, and a sow; but no cow was ever offered on her altars, as she had assumed the form of that animal when the gods fled into Egypt during their wars with the giants. Amongst birds, the hawk, the goose, and particularly the peacock (often called *Junonia avis*) were sacred to her; the dittany, poppy, and lily were her favourite flowers. As her power extended over all the gods, she often made use of Minerva as her messenger, and even had the privilege of hurling the bolts of Jupiter when she pleased. At Rome no woman of a debauched character was permitted to enter her temple or even to touch it. She was the Queen of Heaven, the goddess of all power and empire, the distributor of riches, the protectress of cleanliness, and presided over marriages and births, as well as the toilette of women. She particularly patronized the faithful and virtuous, and severely punished the infidelity of wives.

Juno is represented as a majestic matron, seated on a shining throne. She is magnificently dressed, and her head-dress, which is usually a radial crown, is artistically arranged. She holds a golden sceptre in her hand, upon which a cuckoo often sits, whilst Iris behind her displays the bright colours of her beautiful rainbow. Sometimes she is carried through the air in a rich car drawn by peacocks; indeed she is seldom seen without her favourite bird. The Juno of the Romans was called Matrona or

Romana, and was always represented as veiled from head to foot,—a mode of dress which the Roman women adopted, deeming it indecorous to have any part of the person uncovered but the face. Her surnames were numerous, and varied with her functions and the places in which she was worshipped. Thus, she was frequently called Lucina, Moneta, Olympia, Samia, Argiva, &c. She was invariably attended by Iris, and occasionally by her daughter Hebe. Iris was the daughter of Thaumas and Electra, and was placed in heaven by Juno as her messenger in reward of her services. Her method of making herself acceptable has often been adopted; it consisted in never carrying any but good news. Besides the care of Juno's toilette, her office was to cut the thread of life of expiring women. She is likewise described as supplying the clouds with water to deluge the world. She is represented as a young girl, borne upon a rainbow (of which she is the goddess), and decorated with wings in which all its variegated hues shine. She usually holds in her hand a crooked stick, to designate a messenger, and sometimes bears upon her head a basket of fruits and foliage. Her place is always behind Juno.

The office of Hebe in heaven was to pour out for the gods their divine beverage, called nectar. While so employed one day, at a grand festival of the celestials, she happened to fall in an unbecoming posture, which so displeased Jupiter that he dismissed her, and gave the office to a beautiful youth called Ganymede. The services her mother required of her were to prepare her chariot and harness her peacocks. When Hercules was raised to the rank of an immortal, Hebe became his wife, on which occasion Juno was reconciled to him. As goddess of youth she had the power of restoring to gods and men the vigour of their early days, and at the request of her husband performed this kind office for Iolaus his friend. At Phlius and Sicyon, Hebe was worshipped under the name of Dia; at Rome, by that of Juventas.

She is represented as a blooming virgin, crowned with flowers, and arrayed in a variegated garment.

MINERVA.

JUPITER having married Metis, the goddess of Prudence, became apprehensive that the children of such a union might possess a nature more exalted and intelligent than his own. To prevent the dangers that might result to himself from such a consequence, he swallowed the goddess, who was then pregnant. Shortly afterwards experiencing dreadful pains in his head, he desired Vulcan to open it, which he did with a blow of his hatchet, and from the fissure sprang Minerva, all armed, and already full grown. She was immediately admitted into the assembly of the gods, and made one of her father's chief counsellors. Her power in Heaven was very great. Hers was the privilege of launching the bolts of Jupiter, of prolonging the life of men, of bestowing the gift of divination; indeed her authority and consequence were almost equal to those of Jove himself. By innumerable acts of kindness she endeared herself to the human race, and became an especial object of their adoration. Having disputed with Neptune the right of giving a name to the capital of Cecropia, they appealed to the council of the gods, whose sentence was, that whichever of the two should present to mankind the more useful and necessary gift, should be entitled to the disputed privilege. Neptune, by a stroke of his trident upon a rock, produced the first horse. Minerva brought forth from the earth the olive tree, and the victory was adjudged to her, as it was unanimously agreed, that the emblem of abundance and peace was a greater boon to mortals than the symbol of war and bloodshed. The goddess named the city Athens, and became its tutelary deity. She was worshipped as the goddess of Wisdom, or rather as Divine Wisdom itself, and she alone participated in the omnis-

cience of Jupiter. Under the name of Pallas she was regarded as the goddess of just and necessary wars: she received this name either from having killed the giant Pallas, or from the spear which she seems to *brandish* in her hand (πάλλειν). It was in this character that her father presented to her the ægis or shield which he had covered with the skin of the goat Amalthæa, and on which Pallas afterwards placed the head of the dreadful Medusa, that turned into stone whoever looked upon it. Minerva was the originator of all the great and useful arts—she constructed the first ship, and invented the rudder. She presided over the occupations of women, and taught them the art of painting with the needle, by inventing tapestry. The mantle of Juno was the work of her hand. Minerva was very jealous of her superiority in this accomplishment; and having been audaciously challenged to a trial of skill in it by Arachne, daughter of Idmon, a dyer of the city of Colophon, she was so enraged at seeing herself surpassed by a mortal, that with a blow of her distaff she changed her unfortunate competitor into a spider, in which form she is for ever doomed to weave her fatal web. Other accounts say that it was after Arachne had hanged herself in despair at seeing herself outdone by the goddess, that she underwent this transformation.

One day, as Minerva was amusing herself by playing on her favourite instrument the flute, Juno and Venus, who happened to be present, ridiculed the distortions of her face caused by blowing it. Satisfied of the truth of their remarks, by looking at herself in a fountain near Mount Ida, she threw away the instrument in disgust, denouncing a melancholy death to the unfortunate being who should find it. The wretched Marsyas (*see Apollo*) was the victim of this denunciation.

Minerva, called the Virgin Goddess, was never married, although Vulcan endeavoured to compel her to become his wife. Her worship was universally established:

cience of Jupiter. Under the name of Pallas she was regarded as the goddess of just and necessary wars: she received this name either from having killed the giant Pallas, or from the spear which she seems to *brandish* in her hand (πάλλειν). It was in this character that her father presented to her the ægis or shield which he had covered with the skin of the goat Amalthæa, and on which Pallas afterwards placed the head of the dreadful Medusa, that turned into stone whoever looked upon it. Minerva was the originator of all the great and useful arts—she constructed the first ship, and invented the rudder. She presided over the occupations of women, and taught them the art of painting with the needle, by inventing tapestry. The mantle of Juno was the work of her hand. Minerva was very jealous of her superiority in this accomplishment; and having been audaciously challenged to a trial of skill in it by Arachne, daughter of Idmon, a dyer of the city of Colophon, she was so enraged at seeing herself surpassed by a mortal, that with a blow of her distaff she changed her unfortunate competitor into a spider, in which form she is for ever doomed to weave her fatal web. Other accounts say that it was after Arachne had hanged herself in despair at seeing herself outdone by the goddess, that she underwent this transformation.

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she had magnificent temples throughout Egypt, Phœnicia, Italy, Sicily, Gaul, and Greece, the most famous of which was the Parthenon at Athens, destroyed by the Persians, but restored in greater splendour by Pericles. All the circumstances relating to the birth of the goddess were represented in bas-relief over the entrance, and her statue of gold and ivory, twenty-six cubits in height, was considered one of the masterpieces of Phidias. The cities of Sais, Rhodes, and Athens were thought to be under the peculiar protection of Minerva: it is even said that Jupiter rained gold upon the island of Rhodes for the early veneration its inhabitants paid to the divinity of his daughter. The festivals celebrated in her honour were solemn and magnificent. She was invoked by every artist, especially such as wrought in wool, embroidery, painting, and sculpture; and indeed it was considered the duty of all persons to implore the assistance and patronage of the deity who presided over taste, sense, and reason. She is represented in different ways, according to her various functions; but simplicity, modesty, and a noble gravity, invariably characterize her beauty. Most usually she is seen with a helmet on her head, on which sits an owl, the emblem of wisdom, or a cock—a bird sacred to her by its courage, as goddess of war. In one hand she holds a spear, in the other the ægis, which, however, is sometimes used as her breastplate. Most of her statues represent her as seated, with a distaff instead of a spear in her hand. As patroness of the liberal arts, she is arrayed in a variegated vest, called by the ancients *peplum*, with the instruments of science scattered around her. Several of her statues represent her helmet surmounted by a sphinx divided in the middle, and supported by two griffins; in some medals a chariot drawn by four horses, in others a dragon or serpent, crown her casque. The olive was her favourite plant, while the owl and cock amongst birds, and the dragon amongst reptiles, were sacred to her.

Like most of the other heathen divinities, it is supposed that the actions and attributes of several persons were given to the great Minerva of the Athenians. According to Cicero, there were no fewer than five goddesses of that name.

MARS.

We have already learnt by what miraculous means Juno gave birth to Mars, the God of War. She confided his education to Priapus, one of the Titans, who early taught him the management of arms, dancing, and all masculine sports and warlike exercises. He presided over the wars of Ambition, as Minerva over those of Justice; and his history, analogous to his occupation, is but one tissue of violence and licentiousness. His amour with Venus is well known. Apollo, aware of their familiarities, informed Vulcan of his wife's infidelity, and instigated him to revenge, which he took in rather a comical manner. He stealthily cast a net over the guilty pair, and exposed them in each other's arms, to the ridicule of the assembled gods, until Neptune prevailed on him to set them at liberty. This discovery so provoked Mars, that he changed into a cock his favourite Alectryon, whom he had stationed at the door to apprize him of the approach of Phœbus; and it is supposed to be in remembrance of his fault, that this bird announces with such clamour the dawn of day. Venus also showed her resentment for the disgrace to which she had been exposed, by persecuting the children of Apollo with the most inveterate fury.

Mars is the only immortal who was ever cited before a human tribunal; he appeared before the famous Areopagus of Athens, to answer for having killed Halirrhothius, who had insulted his daughter Alcippe; he was absolved by this venerable assembly, and the place where their court-house stood was ever after called Mars' Hill. Ἄρεος πάγος.

In the wars of Jupiter with the Titans, Mars was seized by Otus and Ephialtes, and confined by them for fifteen months in an iron prison, from which Mercury delivered him. At the siege of Troy, he took part with the favourites of Venus, and was wounded in the hand by Diomedes, whose spear Minerva herself directed: the pain of the wound made him utter a cry so dreadful as to drown the din made by the two contending armies. The physician of Olympus, however, very soon cured it.

The worship of Mars was not very general in Greece, but he received unbounded honour from the ambitious Romans, who were proud to adore a deity whom they regarded as the special patron of their city, and the father of their founder. His most celebrated temple was built by Augustus after the battle of Philippi. It was dedicated to Mars *ultor* or the *avenger*. His priests amongst the Romans were called Salii, and were first instituted by Numa to guard the sacred Ancilia, one of which was supposed to have fallen from Heaven, and on the preservation of which the safety of the city was conceived to depend. These shields were kept in the temple of Vesta, whence they were carried every year on the 1st of Martius in solemn procession round the walls of Rome, while the priests danced and sung praises to Mars. This festival continued three days, during which all important business was suspended. It was deemed unfortunate to be married, or to undertake any expedition, whilst this sacred feast lasted; and Tacitus attributed the unsuccessful campaign of the emperor Otho against Vitellius to his having left Rome during the celebration of the *Anciliorum festum*. It was customary for the consuls at Rome, before leaving the city on any warlike expedition, to visit the temple of Mars, where, after offering up his prayers, he solemnly shook the spear of the god, exclaiming at the same time, "*Mars, Vigila!*" He was the god of hunting, and of all manly and warlike exercises, and presided in an especial manner over

gladiators. On his altars were offered the blood of the horse, which was considered a fitting sacrifice on account of its warlike spirit, and of the wolf, deemed acceptable in consideration of its ferocity. Vultures and woodpeckers were the birds sacred to him—the Scythians offered him asses, the people of Caria dogs. The weed called dog-grass was held sacred to him, because it is thought to grow most luxuriantly in places fit for fields of battle, or where the ground has been stained by the effusion of human blood. He is sometimes represented as an old man, naked, with a helmet, spear, and shield, but usually as a warrior in the vigour of manhood, completely armed, and surrounded by military trophies: a cock generally accompanies him, and sometimes serves as the crest of his helmet. He is also frequently seen in a chariot drawn by two fiery coursers, which the ancients called Flight and Terror, guided by Bellona, the goddess of furious wars, and sometimes called the wife of Mars. She was the daughter of Phorcys and Ceto, called by the Greeks Enyo, and always accompanied Mars to battle, where she appeared with dishevelled hair, and a torch in her hand animating the combatants to the most savage fury. Discord was her invariable attendant: it was her office to make ready the car of Mars when going to the battlefield. The Romans paid her great adoration, but she was chiefly held in veneration by the Cappadocians, and chiefly at Comana, where she had three thousand priests. At Rome her temple stood near the Porta Carmentalis, and there the senators gave audience to foreign ambassadors, or to generals who had returned from war. By the gate stood a small pillar called the *column of war*, against which a spear was thrown when war was declared with an enemy. The priests of Bellona consecrated themselves by making incisions in their bodies, and particularly in the thigh, the blood from which they caught in their hands, and offered to the goddess. In their wild enthusiasm they often predicted wars and bloodshed, the defeat of enemies, &c.

VULCAN.

This god was the only legitimate son of Jupiter, and yet he was the least favoured of immortals. Juno at his birth was so disgusted by his deformity, that she threw him into the sea, where he remained for nine years. According to other writers, however, he is said to have been educated in Heaven with the other gods, but was thrown from Olympus by a kick from his father, when he endeavoured to deliver Juno from the punishment to which Jupiter had subjected her, as we have seen in her history. He was nine days in descending to the earth; and though, according to Lucian, the inhabitants of the island of Lemnos, where he arrived, received him in their arms, he broke his leg in the fall, and ever after remained lame of one foot. He fixed his abode in the place to which accident had brought him, and raising forges, he requited the kindness of the natives by teaching them all the useful arts of which he was the inventor. Being at length reconciled to Jupiter, he was restored to his place in Heaven, and his father, anxious to make some atonement for his ill treatment, offered to him whichever of the goddesses he chose for wife. He first addressed himself to Minerva, but being rejected by her, claimed from his father the hand of the Goddess of Beauty herself. It was well for Venus that she had so good-natured a husband; her numerous infidelities by no means disturbed his equanimity, of which his behaviour to Mars (*see Mars*) is a signal proof; and at the instance of his shameless spouse, he even protected and forged arms for many of her illegitimate children.

In Olympus he built himself an iron palace, in which he worked alone, and where he fabricated many wonderful works, the first of which is said to have been a golden chair, which he presented to Juno, with the view of making reprisals upon her for the early unkindness which he had experienced at her hands. No sooner had she seated herself in it, than she became immov-

able; and each of the gods having in vain exerted his power to deliver her, Bacchus fell upon the expedient of intoxicating Vulcan, and in this state prevailed upon him to restore the goddess to freedom. Amongst the other great works of this deity celebrated by the ancient poets, were two golden statues, which were so ingeniously contrived as to be able not only to walk, but to assist him in his work; the fatal collar of Hermione, wife of Cadmus, was also fabricated by him, as well as the famous sceptre of Agamemnon, which, after that king's death, was carefully preserved at Chæronea, where it was regarded as a divinity. Moreover, at the request of Thetis, he manufactured a complete suit of armour for Achilles, together with a splendidly emblazoned shield, which, after that hero's death, became the subject of violent competition between Ajax and Ulysses, and was ultimately adjudged by a decision of the Greeks to the latter of these illustrious warriors. But the chief of all Vulcan's works was the formation of *woman*, whom he created by command of Jupiter (*see Pandora*) from the fire; and it is curious to observe how the theogonists of all times seem to agree that woman was not made like man from the common mould of the earth, but claimed a more refined and spiritual origin. The Cyclôpes were the assistants of Vulcan, and with him fabricated the thunderbolts of Jupiter, the arms of the gods, and even sometimes those of mortals favoured by them. Their forges were supposed to be under Mount Etna, or wherever else there was a volcano. The worship of Vulcan was pretty general, especially in Egypt, at Athens, and at Rome. It was customary in the sacrifices offered to him to burn the whole victim, and not reserve a part, as was usual in the immolations made to the other deities. The victims generally laid upon his altars, were a calf and a boar-pig.

He is usually represented standing at his anvil, his face covered with sweat and blackened by smoke, with a

hammer in one hand and pincers in the other; or seated at the entrance of his forge, in the interior of which the Cyclôpes are seen at work, with the bolts he has first fabricated at his feet. His hair and beard flow long and neglected, and he wears a round bonnet on his head.

Cicero mentions several gods of this name.

VENUS.

The blood of Uranus mingling with the froth of the sea, gave birth to Venus the Goddess of Beauty, who rose from the waters near the island of Cyprus, or, as Hesiod affirms, Cythera. She was received on the shore by the Seasons, daughters of Jupiter and Themis, and was conducted to heaven by the Hours, where her loveliness immediately excited the jealousy of all the goddesses, and the love of all the gods. It is said that it was to punish her refusal of his own addresses that Jupiter gave her as a husband his ugly and deformed son Vulcan. The too frequent consequence of youth and beauty being forced into the arms of gross deformity, followed this ill-fated union; she committed numberless infidelities; nor did the wanton goddess confine her favours to the inhabitants of Olympus, but even left her celestial dwelling to enjoy the society of several mortals of whom she became enamoured. By Mars she became the mother of Hermione, Cupid, and Anteros; to Mercury she bore Hermaphroditus; to Bacchus, Priapus; and to Neptune, Eryx.

But of all the lovers of Venus, Adonis was the one most tenderly regarded. He was a beautiful young Syrian, the son of Myrrha, the daughter of Cinyras, king of Cyprus. To escape the vengeance of her father she had fled into Arabia, where she was transformed into an aromatic tree called from her myrrh. The tree had opened to give birth to Adonis, and he was brought up by the Nymphs in the grottoes of Arabia. Venus saw

him at Biblos in Phœnicia, and from that time she quitted Olympus and the company of the gods to follow him. She preferred the forests where Adonis hunted to the bowers of Idalia; but her caresses could not induce him to abandon his favourite pursuit, which at last became fatal to him. Mars, jealous of the favours bestowed on him by the beautiful goddess, took the form of a wild boar to accomplish his ruin. This noble prey tempted the ardour of the young hunter, who hotly pursued it. Venus shuddering at the sight of his danger, flew to his rescue; as she ran over the rugged ground, the brambles tore her delicate feet; the blood which flowed from them tinged the roses, which, white until then, have ever since worn the lovely colour they then received. She arrived too late to save her lover. Adonis was already no more! She gathered together his scattered members, and burying them under some lettuces, changed them into the flower called anemone.

But the history of Adonis did not end here; having descended into hell, he captivated Proserpine the queen of the dark abodes. Venus besought her to restore her lover to life, which she consented to do only on condition that he should remain six months of every year with her. Venus very soon failed in the observance of this agreement; and Jupiter then ordered that he should be four months with each of the rival goddesses, and four months free.* This event was celebrated throughout the East by annual festivals which lasted eight days; during the first seven there was nothing but lamentation and grief, the women wandering sadly through the fields seeking the body of Adonis; but on the eighth, he is supposed to be resuscitated, and the most unbridled joy succeeded these lugubrious wailings.

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* Adonis was the Tammuz of Scripture.—Ezek. viii. 14.

" The name of Adonis was given to a river of Lebanon, which was supposed to have been stained with his blood when wounded by the wild boar, and which was alleged annually to commemorate the

the most disgusting obscenities often made part of the ceremony. Her altars were seldom stained with the blood of victims, though we find Aspasia making repeated sacrifices at her shrine. Pigs and all male animals were considered unacceptable to her. Among birds, doves, swans, and sparrows were her favourites; of fishes she preferred those called aphya and the lycostomus; and the apple, myrtle, and rose were sacred to her. The last of these, the perishable emblem of pleasure and beauty, was naturally consecrated to her, but it is supposed that she made a present of it to her son Love, who in his turn gave it to Harpocrates the god of Silence, to induce him to conceal the weaknesses of his mother. In this manner the rose, without ceasing to be the attribute of Venus, became the emblem of Silence. The Greeks were wont to crown themselves with these flowers in their social festivals, to signify the silence which the joyous overflowings of the heart on such occasions demanded from the guests. Potter has preserved this beautiful allegory in his Archæology. Mythologists, in general ignorant of it, have supposed that the rose was introduced into festivals because its astringent odour dissipated the fumes of wine. The phrase, "to speak under the rose," as an injunction to secrecy, is a remnant of this elegant superstition.

Venus is usually represented as rising from the sea seated in a shell of dazzling whiteness, which is supported by two Tritons: she wrings her humid locks, from which the water escapes through her fingers without concealing their delicate contour. The Nereides sport around her, Love followed by Smiles flies before, and the Hours, holding each other by the hand, point the way to heaven, and show the goddess the throne of beauty that awaits her there. More frequently she is seated in a chariot drawn by swans, doves, or sparrows, crowned with myrtles or roses, and without any other clothing than her wonderful cestus. At Elis, she appeared seated on a goat, with one foot resting on a

tortoise. She was represented by Phidias, in the temple of Jupiter Olympius at Athens, as rising from the sea, received by Love, and crowned by the goddess of Persuasion; while her most famous statue by Praxiteles at Cnidos, represents her as entirely naked and alone. This masterpiece of art was so highly esteemed, that Nicomedes, king of Bithynia, offered to pay off an enormous debt due by the Cnidians, on condition of their giving it up to him, which they refused to do.

The names of Venus are very numerous. She was the Goddess of Beauty, the Mother of Love, the Queen of Laughter, the Mistress of Pleasure and the Graces, and the patroness of courtesans.

CUPID.

Although Cupid or Love was not one of the *great gods*, he was the most powerful of all; and it has been thought improper to separate him from his mother, whom he always accompanies. The child of Beauty, he was born with her, and entered Heaven at the same time. His eternal infancy rendering him for ever a stranger to the torments he occasioned, his history is rather a detail of the exploits to which he instigated others, than an account of any adventures of his own.

One fable, however, represents him as adorned with all the graces of youth, and burning with the fires which he kindles.* Psyche, the most beautiful of mortals, captivated Love himself without knowing it. An oracle had predicted that she should espouse an immortal monster, malignant and perfidious as a viper, carrying everywhere discord and trouble, terrible to men, dreaded by the gods, and feared in hell itself. To save her from the accomplishment of these sinister predictions, her parents

* Mrs Tighe's exquisite poem on this subject is familiar to all readers.

exposed her on the summit of an inaccessible mountain, suspended over a precipice. But Zephyrus, the confidant of Love, gently lifted her from her perilous position, and wafted her to the sumptuous palace which Cupid had prepared for her reception. She found herself alone in this enchanted asylum, where her fear very soon gave way to astonishment—marvels of beauty met her eyes, the sweetest melody floated around her, and invisible agents anticipated her desires. The night approached—a heavenly voice, which agitated all her being, solicited her hand. Psyche, fainting under unwonted emotions, yielded her willing consent, and, as a pledge of this mysterious union, received the bandage Love would no longer wear since he had seen her.

Every night Psyche received a visit from her invisible spouse, which he promised to repeat so long as she consented to receive him unseen; and her life flowed on in a stream of soft delight, interrupted only by the remembrance of the oracle's fatal prediction. Continually haunted by the thought of the monster to whom she had been destined even before her birth, doubt poisoned all her pleasures, and at last, unable any longer to bear the tortures of curiosity, she determined, at every hazard, to see the being to whom fate had united her. As the hour of his accustomed visit approached, she carefully concealed a lamp in her chamber, and no sooner did his interrupted breathing assure her that he was asleep, than she stealthily approached the couch where he lay, to ascertain by its light the secret she longed, yet dreaded, to discover. What a sight met her dazzled vision! Instead of the monster whose thought appalled her, she beheld, radiant in godlike beauty, the fairest of immortals. But, alas! from the lamp that revealed to her the glorious truth fell a drop of oil upon the face of her divine spouse: he started from his rosy slumber, and, bitterly reproaching her want of faith, he spread his azure wings, and departed never to return.

Poor Psyche, a prey to despair, would have put an end to her anguish with the fatal bandage which she had received as the pledge of her celestial union, but an invisible hand stayed her rash purpose; and, unable to endure the aspect of the place which had been the scene of happiness so dear, she left it to go forth in search of him she had lost. All the gods were eager to restore her to his love. Venus alone, enraged at her having so long detained her son from the world, and jealous of her incomparable beauty, met her heart-rending appeals with the most bitter reproaches and insults. She placed her under the guardianship of Solicitude and Sadness, instructed to torment her, and imposed upon her the most absurd and dangerous labour; she sent her at one time to draw black water, guarded by two furious dragons, at another to seek a flake of golden wool, in rugged and inaccessible places; but an invisible agent hovering around overcame all difficulties for her, and the wrath of the goddess was impotent to wound her. The most painful and dangerous of her tasks was happily the last. Venus commanded her to go to Hell, to demand from Proserpine a part of her beauty, and to bring it to her in a box. Psyche gave herself up for lost, as she deemed the accomplishment of this commission even beyond the power of Love himself. The voice of her heavenly deliverer, however, assured her that nothing was impossible for him; and straitly charging her not to open the box that would be confided to her, conducted her safely through all the dangers of her perilous undertaking. What arts were used to induce the Queen of Darkness to part with the most precious of feminine treasures, are not recorded: it is only to be conjectured that nothing could be refused to the solicitation of Love. Psyche having obtained the desired favour, returned to the upper world, where, crossing a dreary desert, overwhelmed with fatigue, she seated herself upon a rock, and began to examine the box which contained the precious deposit.

The desire of subtracting part of the treasure seized upon her, and, undeterred by the fatal consequences which had already resulted from the indulgence of her curiosity, she yielded again to the temptation of gratifying it. A soporific odour issued from the box as soon as she had opened it. Psyche fell fainting under its overpowering influence, but Love was still near to guard and deliver: a touch from one of his arrows restored her to life, the mysterious vapour returned into the box, and Psyche resumed her journey rejoicing. Love immediately took his flight towards Olympus, where he besought Jupiter to call a council of the gods: by them Venus was compelled to consent to the union of Cupid with Psyche, and Mercury was despatched to conduct her to Heaven, where she was received into the number of the immortals, and the nuptials celebrated with more of joy than brilliancy, because it was the hymen of Love. Voluptuousness was the fruit of this union.

The word Psyche, in Greek, signifies *the soul*, and it is upon this word the allegory is founded. Psyche is represented with the wings of a butterfly, to intimate the beauty and lightness of the soul when freed from its earthly tenement.* Among the ancients, when a man had just expired, a butterfly, as the symbol of the soul, was supposed to flutter over the body, as issuing from the mouth of the deceased.

When Cupid appears with Psyche, it is under the form of a winged youth of celestial beauty: his bow and quiver lie idle at his feet, and with eyes uncovered he gazes enraptured on her charms. But usually he is represented as a winged infant naked, with a bow in his hand, and a quiver full of arrows slung on his shoulder. On many antique gems he is seen engaged in some childish diversion, trundling a hoop, throwing a quoit, chasing

* This personification of Psyche is posterior to the Augustan age, though still it is connected with ancient mythology.—*Lempriere's Classical Dictionary.*

a butterfly, or trying to burn with a torch: at other times he plays a horn before his mother, closely embraces a swan, or with one foot raised in the air, in a musing posture, he seems to meditate some trick. Sometimes, like a conqueror, he marches triumphantly, bearing a helmet on his tiny head, a spear in his right hand, and a buckler on his left arm, to intimate that Mars himself owns his supremacy. His power is often signified by his being seated on the back of a lion or dolphin, or by his breaking the thunderbolts of Jove. He was worshipped with the same solemnity as Venus herself; and as his influence extended over all creation, prayers, vows, and sacrifices were daily offered to him. Like all the other divinities, he could assume different shapes, and had various names.

THE GRACES.

The Graces, the inseparable companions of Beauty and Love, were three sisters, the daughters of Jupiter by Eurynome: they were called Aglaia, Thalia, and Euphrosyne. Beneficent divinities, it was they who spread over the earth the arts which make the charm of life. The outward grace with which they adorned their favourites, was the least of their gifts; the decent gaiety, the equality of temper, the gentle persuasion, the liberality of sentiment, which characterize true nobility of soul, likewise emanated from them. They presided over gifts, and the gratitude which should repay them, and in this capacity often accompanied Jupiter. Their favourite residence was at Orchomenus, where was a celebrated temple built in their honour by Eteocles, son of Cephisus; whence their worship spread with the civilisation of which they were the authors. Their temples, which they sometimes shared with Love, Mercury, and the

Muses, were considered proofs of the refinement of the cities where they were raised; and Greece was filled with monuments which represented them. They were invoked in the social feasts of the Greeks, and the guests drank in their honour as if to invite them to preside there. Besides the numerous festivals by which their beneficent influence was celebrated, Spring was a season especially consecrated to them.

The Graces are represented as beautiful and modest young females, of a slight and elegant figure, holding each other by the hand in a graceful dancing attitude. The light drapery which covers them is confined by no fastening, but floats negligently around them. Sometimes they are entirely without habiliments. The ancients often placed small figures of the Graces within the hollow statues of hideous satyrs, to signify that the deformities of the person were of no consequence if redeemed by the qualities of the heart and mind.

APOLLO.

Latona, the daughter of Coeus the Titan and one of the wives of Jupiter, became a particular object of the vengeance of the implacable Juno. Driven from Heaven by her inveterate foe, and continually pursued by a monstrous serpent named Python, which had been sent to torment her, the Earth, instigated by Juno, refused her a place where she might rest and bring forth the children of whom she was pregnant. Neptune, however, moved with compassion for her hapless state, struck with his trident the floating island of Delos, thereby rendering it immovable. Changed into a quail by Jupiter, the unfortunate Latona flew thither at the invitation of the god, and, resuming her natural shape, gave birth to Apollo and Diana. Still pursued by the resent-

ment of Juno, she was obliged to flee from Delos, and wandered a timid fugitive over the greater part of the earth. While in Caria, having one day asked a little water to quench her thirst from some peasants who were weeding a marsh, she was treated with ridicule and contempt, which so provoked her, that she implored Jupiter to punish them, who changed them all into frogs. She at last became a powerful deity, and saw her children receive divine honours. Her worship was generally established wherever her children were adored: she had temples at Argos, Delos, Ephesus, and other places, and an oracle in Egypt, celebrated for the true and decisive answers it gave.

As soon as he was born, Apollo killed the dreadful Python, which had so cruelly persecuted his mother. From this exploit he received the name of Pythias. The statue called the Apollo Belvidere, or Pythian Apollo, the noblest monument of ancient art which has descended to modern times, represents the god at the moment the avenging arrow has left the bow. Apollo as Phœbus was the god of the sun; he was also the god of music, poetry, eloquence, medicine, divination, and the fine arts —of all of which he was considered the inventor. But talents and illustrious station could not secure to the gods themselves, it would seem, exemption from misfortune. Apollo was unhappy in all his attachments. He had a beloved friend named Hyacinthus, whom he accidentally killed while playing at quoits: not being able to restore him to life, and wishing to render him immortal, he changed him into a flower, which still bears his name. Another of his friends, Cyparissus, was so grieved for having slain a favourite stag of Apollo's, that he pined away, and the god changed him into a cypress tree. He was still more unfortunate in love than he had been in friendship. Having become enamoured of Leucothoë, daughter of king Orchamus and Eurynome, to secure their attachment from discovery, he assumed the shape

and features of her mother. The happiness of the lovers was complete, until Clytia, who had conceived a passion for Apollo, and was jealous of his love for her rival, betrayed the secret to her father, who commanded that his daughter should be buried alive. Her lover, unable to save her from death, sprinkled nectar and ambrosia on her tomb, which, penetrating as far as her body, changed it into a beautiful tree, which bears frankincense. Clytia, more despised than ever by Apollo, refused all nourishment, and lying upon the ground, followed with her eyes his course in the heavens; the god at last taking pity upon her, changed her into a sunflower, which still with fond idolatry turns to every point of the horizon in which the star of her destiny successively shines.

Apollo's attachment for Daphne, daughter of the river Peneus, had not a more happy termination. This passion had been raised by Cupid in revenge for Apollo's having disputed with him the power of his darts. Daphne's affections having been already won by Leucippus, son of Œnomaus, king of Pisa, heard with horror the declaration of her immortal lover. His entreaties, to which she was altogether insensible, served only to make her more carefully shun his society. One day, however, forgetful of the threatened danger, she wandered far from the flowery banks her father watered with his limpid waves, when suddenly she perceived Apollo, who, seeing her alone, made haste to join her. At sight of him she fled like a timid deer before the hunter: fear gave wings to her feet; and she was already within a step of finding refuge in the paternal waters, when the god, who had pursued her with all the speed of passion, seized her robe, which Zephyrus bore to him. He opened his arms to press her to his bosom, when he found that he but clasped a laurel tree, into which her father had metamorphosed her, to save her from his solicitations. Apollo bound his brows with a branch of the tree, and commanded that it should ever afterwards be consecrated to him.

But Coronis, the daughter of Phlegeas, was the most unfortunate of all the objects of Apollo's love. Having placed a crow to watch her conduct, the bird falsely accused her of infidelity, when the god, in a transport of jealous anger, wounded her to death with an arrow. The child of whom she was pregnant, and who became afterwards the God of Medicine, was snatched by Mercury from her funeral pile. Apollo, soon after, having proofs of the innocence of Coronis, to avenge her death on the crow, changed its colour from white to black, such as we see it now. Other accounts say that it was Diana who killed Coronis, on account of her having forsaken her brother for Ischys the Thessalian. The amours of Apollo with Acantha, whom he changed into the flower acanthus, Issa, Bolina, Clymene, Cyrene, Chione (who was changed by Juno into a hawk for disputing her beauty), Acacallis, Calliope, and others, are well known.

His children as well as his mistresses were causes of much disturbance to Apollo. His son Æsculapius, the pledge of the love of the ill-fated Coronis, having received the genius of medicine from his father, and perfected it under the teaching of Chiron, not satisfied with curing the living, presumed to resuscitate the dead. Pluto thus seeing his empire depopulated, complained to Jupiter, who with a blow from his thunderbolt struck the audacious physician with a mortal wound, from the effects of which all his skill could not save him. Apollo, ever prompt in his resentments, avenged the death of his son by killing the Cyclôpes who had fabricated the fatal bolts which had destroyed him. Jupiter, to punish this crime, banished him from Heaven. The exiled deity, wandering over the earth, and subject to the necessities of mortal nature, sought refuge with Admetus, king of Thessaly, who made him keeper of his flocks—a circumstance which has caused Apollo to be regarded as the God of Shepherds. After the death of his wife Theone, Admetus became enamoured of Alcestis, the daughter of

Pelias, who promised her to any one who could attach to his chariot a lion and a wild boar. This he succeeded in doing by the help of Apollo, and thus obtained her hand. Her love for her husband was so devoted, that Apollo, having prevented the Parcæ from cutting the thread of his life, on condition that another mortal should take his place in the empire of Pluto, she cheerfully offered herself as his substitute. Proserpine, touched with her generosity, and the grief of Admetus for her loss, wished to restore her to life; but Pluto would not consent to yield her up until the redoubtable Hercules invaded his dark domain, and carried her away by force. It was during his sojourn with Admetus that some pretend Apollo constructed the first lyre, to amuse his leisure hours. The honour of this invention, however, is more generally given to Mercury, who, driven from Heaven like Apollo, gratified his predatory disposition by stealing the flocks committed to the care of the latter, and made them walk backwards to elude his search. Apollo, nevertheless, very soon discovered his retreat, and consented to give up to him the flocks, and the famous *caduceus* with which he was wont to drive them, in exchange for the lyre which Mercury had invented, but did not know how to use. Apollo attained the greatest perfection in the management of this instrument; but Marsyas the satyr, son of Hyagnis, having found the flute abandoned by Minerva (see *Minerva*), and become very expert in its use, had the boldness to challenge the god to a trial of skill on their favourite instruments. Apollo consented, on condition that the vanquished should be flayed alive by the victor. The Muses, or, as some say, the inhabitants of Nysa, where the contest took place, were appointed umpires, and, after a long trial, with difficulty adjudged the victory to Apollo. The merciless god then tied his unhappy competitor to a tree, and inflicted upon him the punishment of his audacity. The Fauns, Satyrs, and Dryads, so bemoaned his fate, that

from their abundant tears was produced a river, to which they gave the name of him whose untimely fate they lamented. The skin of Marsyas was for some time shown to travellers at Celænæ, where it was suspended over the market-place in the form of a foot-ball. Apollo avenged the insolence of Pan, who had challenged him to a similar trial, by punishing not his rival, but the judge who decided in his favour. This was Midas, the king of Phrygia, who, more alive to the interests of friendship than the claims of justice, preferred his friend Pan in this contest to the god of song himself. As a significant symbol of the bad taste which characterized this judgment, Apollo, at parting, adorned Midas with the ears of an ass. Ashamed of this deformity, the king covered his head with a magnificent crown, and contrived to conceal the defect from every one but the servant whose duty it was to shave him—whom, however, he bound to eternal silence on the subject. A secret is proverbially the most intolerable of all burdens: the barber, tormented with the desire of divulging his, and yet fearful of the consequence of such treachery, at last dug a hole in the ground, into which he whispered the fatal truth, and reclosing the aperture, believed his confidence could never be betrayed. But, alas! the reeds which afterwards grew over the spot, when agitated by the wind, revealed the secret which they had learned from the earth, and by continually repeating "Midas has ass's ears," proclaimed his disgrace to the world.

On leaving Admetus, Apollo went with Neptune (banished from Heaven like himself) into the service of Laomedon, king of Troy, who employed them in making bricks for the fortifications he was raising around his capital. As the Trojan monarch failed to pay the sum he had agreed to give them for their work, Apollo ravaged his states by a dreadful pestilence.

The misfortunes which Apollo suffered during his exile having at last softened Jupiter's heart in his favour,

he was recalled to Heaven, and reinstated in all his original dignity; but his evil destiny pursued him even there. By a secret union with Clymene, he had three daughters *—Lampetie, Phæthusa, and Lampethusa, and a son called Phaethon. This young man having quarrelled with Epaphus, the son of Jupiter and Io, was insulted by the latter throwing a doubt upon his being the son of Apollo, as he had boasted. Phaethon complained to his mother, who pointed out to him the way to the palace of the Sun; and the youth set out determined to obtain from his father some dazzling testimony of the truth of his illustrious birth. Apollo, betrayed to rashness by paternal fondness, swore by the Styx to grant him whatever favour he should demand of him; and the presumptuous boy, believing nothing beyond his powers, asked permission for one day to drive the chariot of the Sun. Apollo, bound by the awful oath which the gods themselves dared not break, was obliged to consent, though well aware of the frightful misfortunes which must ensue. Phaethon, thinking only of his triumph, mounted the chariot; but scarcely had Aurora opened the crystal barrier, than the horses of the Sun, at once perceiving the change of the hand that guided them, tore the reins from the impotent usurper, and darted off in the maddest career. Sometimes rising to Heaven, they threatened the azure vault with instant conflagration; sometimes precipitating themselves towards the earth, they dried up rivers, and kindled mountains and forests in their way. Entire nature being thus menaced with destruction, Jove, with a blow from his thunderbolt, hurled the rash intruder from his seat, whence he was precipitated into the river Eridan.† During four months

* According to some writers the number of the daughters of the Sun were seven—Merope, Helie, Ægle, Lampetie, Phœbe, Ætheria, and Dioxippe.

† "Some writers say it was into the Po that Phaethon fell. According to the poets, while he was unskilfully driving the chariot of

his sisters incessantly wept his melancholy fate on the banks of the river in which he lay buried; and the gods, touched by their grief, changed their tears into precious amber, and themselves into poplar trees. Cycnus, the son of the king of Liguria, the intimate friend of the unfortunate charioteer, also came thither to lament his death. He was metamorphosed into a swan, which still fearing fire and thunder, dares not rise into the air, but dwells upon the bosom of the waters.

The power of Apollo was universally acknowledged, and his worship very general, particularly in Egypt, Greece, and Italy. He had many splendid temples, the most magnificent of which was at Delphi; and, as being especially the god to whom futurity was known, his oracles were more numerous and frequented than those of any of the other divinities. The most celebrated were those at Delphi, Delos, Claros, Tenedos, Cyrrha, and Patara. His statue, which stood upon Mount Actium as a mark for mariners to avoid the dangers of the coast, was particularly famous. Augustus before the battle of Actium addressed himself to it for victory; and as the god was propitious to his prayer, he afterwards built him a temple on Mount Palatine, which he enriched with a valuable library. The Colossus at Rhodes was a brazen statue of Apollo as the Sun: its height was seventy cubits, or about one hundred and five feet. It stood across the entrance of the harbour, and vessels full sail could pass between its legs. Chares, a native of the

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his father, the blood of the Ethiopians was dried up, and their skin became black—a colour which is still preserved among the greater part of the inhabitants of the torrid zone. The territories of Libya were also parched up, according to the same tradition, on account of their too great vicinity to the sun; and ever since Africa, unable to recover her original verdure and fruitfulness, has exhibited a sandy country and uncultivated waste. According to those who explain this poetical fable, Phaethon was a Ligurian prince who studied astronomy, and in whose age the neighbourhood of the Po was visited with uncommon heats."—*Lempriere's Classical Dictionary.*

island, was employed twelve years in its erection; and its cost was three hundred talents, or about £96,600 of our money. After standing eighty-eight years, it was partially destroyed by an earthquake, and at length, A. D. 653, was sold by Mahias, the Saracenic conqueror of Rhodes, to a Jewish merchant, after having remained in ruins for upwards of 800 years. It was considered one the wonders of the world.

Apollo, as God of the Sun, is usually represented as seated in a chariot drawn by four white horses, his head surrounded by rays, and a cock resting on his hand; the car traverses the zodiac, the signs of which are visible. As the God of Poetry, Music, and the Arts, he sits on Mount Parnassus in the midst of the Nine Muses, crowned with laurel, and holding a lyre in his hand. As the God of Medicine, a serpent is placed at his feet; and as the deity who inflicted plagues, he is surrounded by clouds. But with whatever different attributes he may be represented, his person is always that of a tall young man of godlike beauty. It was customary for the Roman youth to wear long hair in honour of Apollo, which, on their arriving at the age of eighteen, they cut off and laid upon his altars.

The sacrifices offered to him were wolves, hawks, lambs, and bullocks. The cock, grasshopper, crow, and swan were also held sacred to him; and amongst trees, the olive, laurel, and palm.

THE MUSES.

The Muses are as inseparable from Apollo as Love and the Graces from Venus. They were nine sisters, the daughters of Jupiter and Mnemosyne, each of whom presided over one of the arts or sciences. They are represented as young, beautiful, and modest virgins, simply dressed, and each having her distinctive attributes.

Clio, the Muse of History, is represented as crowned with laurel, holding in one hand a trumpet, in the other a book or sometimes a *plectrum* or quill, and a lute, of which she was supposed to be the inventor. To these attributes are sometimes added a globe with a figure of Time, because History embraces all countries and all ages. Her name signifies *honour* and *reputation*, and it was her office faithfully to record the actions of illustrious heroes.

Euterpe, the Muse of Music, and the inventress of the flute, is seen playing on her favourite instrument, crowned with flowers, while others lie at her feet.

A mask and buskins characterize Thalia, the Muse of Pastoral and Comic Poetry; her chaplet is formed of ivy.

The Muse of Tragedy, the grave and dignified Melpomene, is represented as magnificently attired, her head encircled by a royal diadem, and holding in one hand a crown and sceptre, while the other grasps a bloody dagger.

The gay Terpsichore was considered the inventress, as she was the Muse, of Dancing. She is represented as exercising her art to the sound of a harp or tambourine, which she gracefully holds above her head. She is sometimes crowned with laurel, and sometimes plumes wave over her hair, which floats negligently on her shoulders.

Erato, crowned with myrtles and roses, presided over lyric and tender poetry. She holds a lyre in her hand, and at her feet are often placed a little Cupid or a pair of billing turtles. She appears sometimes with a serious, sometimes with a gay and animated look. She was especially invoked by lovers in April, which was the month particularly devoted to love by the Romans.

Polyhymnia or Polymnia presided over singing and rhetoric, and was considered the inventress of harmony. She is represented veiled in white and crowned with jewels: in the left hand she holds a sceptre, while the right is raised in the attitude of haranguing.

Urania, the Muse who presided over Astronomy, is seen arrayed in an azure-coloured robe, and her head crowned with stars: a globe on a tripod stands by her side, while mathematical instruments lie scattered at her feet.

The majestic Calliope, the chief of the nine sisters, wears on her royal brow a crown of gold: she holds in one hand a trumpet, in the other the three most celebrated poems of antiquity. She presided over eloquence and heroic poetry, and at her feet lie the laurel crowns which she bestowed on her most favoured votaries. The Muses are often represented as dancing in a chorus, to intimate the close and indissoluble union which exists between the liberal arts and sciences. Their worship was universally established, particularly in the civilized parts of Greece, Thessaly, and Italy. No sacrifices were ever offered to them, though no poet ever began to write without a solemn invocation to the goddesses who presided over verse. Festivals were celebrated in their honour in several parts of Greece; those observed every fifth year by the Thespians being the most solemn. The Macedonians also held a festival in honour of Jupiter and the Muses, which was celebrated with stage plays, games, and different exhibitions, and lasted nine days, according to the number of the Muses. These mild and benignant deities were known to men only by the benefits they conferred upon them, and wanted either the will or the power to punish otherwise than by contempt the insults that might be offered to them; but Apollo, their master and protector, charged himself with their defence, and exerted a signal vengeance in their favour against the Pierides, who were nine sisters, the daughters of Pierus king of Thessaly. Vain of imaginary talents, these rash and presumptuous girls dared to defy the Muses, and challenged them to a trial of skill. The nymphs of the country, who were chosen as the arbiters of the contest, decided in favour of the goddesses; but their insolent rivals, dissatisfied with the judgment, broke out into loud

invectives, and carried their malice so far as even to maltreat the successful competitors, when Apollo, enraged at their audacity, metamorphosed them into magpies. The Muses are sometimes called Pierides in commemoration of this victory.

DIANA.

Diana, the daughter of Jupiter and Latona, was the twin sister of Apollo. The pains which she saw her mother suffer at her birth gave her such an aversion to marriage, that she resolved to live in perpetual celibacy. To shun the society of men she devoted herself to hunting, and was always accompanied by a chosen number of virgins, who, like herself, had abjured the bonds of Hymen. Jupiter presented her with a bow and quiver full of arrows, and made her the queen of the woods; but, in spite of these warlike accoutrements, the courage of Diana was not above that of her sex, and during the war of the giants, she fled like the rest of the Olympians into Egypt, where she concealed herself under the form of a cat. While Diana severely punished those of her nymphs who violated their vestal vow, banishing her favourite Callisto, and changing poor Mera into a bitch, she favoured with her powerful protection those who were faithful to it. Arethusa, the daughter of Nereus and Doris, and one of the attendants of the goddess, in returning one day fatigued from the chase, sat down to rest by the river Alpheus, and then sought to refresh herself by bathing in the stream. The god of the river seeing her, became enamoured of her beauty, and seeking to avoid his approach, she was pursued by him all over the country. The nymph, ready to sink with fatigue, implored the aid of her protectress, who immediately changed her into a fountain, and opening a secret way

for her under the sea, made her waters rise in the island of Ortygia near Syracuse. Notwithstanding her metamorphosis, Alpheus still loves Arethusa, and refusing to the sea the tribute of his waves, follows her under the Adriatic, and mingles his streams with hers in Ortygia.

Diana did not even pardon involuntary faults that offended her modesty. Actæon, grandson of Cadmus, being a great hunter, was led by the chase one day into a valley watered by the river Gargaphia, in which the goddess and her nymphs were at the moment bathing. Actæon instantly wished to retire, but Diana, enraged at having been seen, threw some water into his face, and changed him into a stag, which his own dogs tore in pieces and devoured.

This history does not give a very favourable idea of the goddess, and in fact she is always represented as vindictive and implacable in her resentments. For the least insult or even the least neglect, she sent wild beasts to devastate whole countries, destroyed the harvests and the flocks, and even sometimes massacred children to punish the faults of their parents. Œneus, the king of Calydon, having neglected her altars, she sent a wild boar to lay waste his states. The devastation it committed was so terrible, that its destruction soon became a matter of public concern to the neighbouring princes, and all the most famous heroes of the time assembled to attack it. This hunt is much celebrated by the poets under the name of the Calydonian chase. The monster, after a formidable resistance, was at last killed by Meleager, the son of Œneus, who presented the head to Atalanta, of whom he was enamoured; the skin was preserved and still to be seen in the age of Pausanias in the temple of Minerva Alea; the tusks were also long preserved by the Arcadians in Tegea, whence Augustus carried them to Rome to punish the inhabitants for having taken part with Antony; one of them was nearly half an ell long, the other was broken.

Diana still more fearfully avenged the insults offered to her mother by Niobe, the daughter of Tantalus, and wife of Amphion king of Thebes. This queen having had fourteen children, seven sons and seven daughters, became so vain of her numerous offspring, that she had the imprudence not only to prefer herself to Latona, but to ridicule the worship with which she was honoured, observing that she had a better title to altars and sacrifices than the mother of Apollo and Diana. This insolence so provoked Latona, that she entreated her children to punish the arrogant Niobe. Apollo immediately seizing his dreadful bow, executed vengeance upon the sons of the Theban queen, while at the same time her daughters perished under the darts of Diana. The wretched mother arriving upon the fatal scene at the moment the last of her children fell under the remorseless weapon, was so stricken by the suddenness of her calamity that grief and despair turned her to stone; she was carried by a whirlwind to the summit of a mountain in Lydia, where, still under her metamorphosis, she weeps inexhaustible tears. According to Homer, the bodies of Niobe's children were left unburied in the plains beyond the walls of Thebes for nine days, because Jupiter changed into stone whoever attempted to give them sepulture. On the tenth they were honoured with a funeral by the gods themselves.

The chase was the sole occupation of Diana. Great hunters and even anglers were under her protection, and she reserved her benefits exclusively for them. So great was her love for any one who had particularly distinguished themselves in this favourite exercise, that she even carried off the young Hippolytus from the infernal regions, restored him to life, and placed him under the care of the nymph Egeria in a forest that was consecrated to her. It was this nymph Egeria who was afterwards held in such veneration by the Romans. It was pretended that she had married Numa Pompilius, the second

king of Rome, who owed to her counsels the wise laws which began the civilisation of the Romans. Egeria was so inconsolable for the death of her husband, that Diana in pity changed her into a fountain, whose waters never dry up.

Under the name of Phœbe, Diana presided over the revolutions of the moon, and, in the absence of her brother Phœbus, shed upon the earth her silvery light. The reputation of the goddess is not quite so pure in this character as in the preceding. Endymion, a shepherd of Caria, and the grandson of Jupiter, had been admitted into Heaven, but failing in respect to Juno, was banished from it and condemned to a perpetual sleep, without however being subject to the encroachments of age or fearing the approach of death.* Phœbe was so captivated by his beauty as he lay asleep in a grotto on Mount Latmus, that she descended thither every night to visit him, and by him had fifty daughters, and a son called Ætolus, who gave his name to Ætolia, where he reigned.

Under the name of Hecate, Diana was adored as the goddess of invocations and enchantments. She determined the last moment of life, and presided over the moment of death: in this latter capacity she belongs to the infernal divinities. It is said that, like Juno, and under the same name, she also presided over the moment of birth; so that as Lucina she watched over the commencement of life, as Diana over its preservation, and as Hecate over its termination. These different functions caused the name of Triformis to be given to her, and she is accordingly represented with three heads and six arms. As Phœbe or Luna, she appears with a crescent on her head; but the most usual representation of her is as the huntress Diana, when she is seen in a short tunic and

* "The fable of Endymion's amours with Diana arises from his knowledge of astronomy; and as he passed the night on some high mountain to observe the heavenly bodies, it has been reported that he was courted by the moon."—*Lempriere's Classical Dictionary.*

buskins, with a quiver on her shoulder, a bow in her hand, and either attended by dogs, or drawn in a chariot by two white stags. When in the midst of her nymphs, she appears taller by the head than they, with something masculine in her countenance, and well-shaped muscular limbs. Sometimes, but very rarely, she is represented with wings, holding a lion in one hand and a panther in the other, seated in a chariot drawn by two heifers, or horses of different colours.

The inhabitants of Taurica were the most devoted worshippers of this goddess, and cruelly sacrificed upon her altars all the strangers who were shipwrecked on their coasts. Her temple in Aricia was always served by a priest who had murdered his predecessor, and the Lacedemonians yearly offered to her human sacrifices, until the time of Lycurgus, who changed this sanguinary custom into the sacrifice of flagellation. The ordinary victims offered upon her altars were goats, white kids, boar-pigs, or oxen. Among plants, the poppy and dittany were sacred to her.

Her famous temple at Ephesus was considered one of the seven wonders of the world. It was 220 years in building; its length was 425 feet, its breadth 200. The roof was supported by 127 columns 60 feet in height, which had been placed there by as many kings: 36 of these were carved in the most exquisite manner, one being the work of the famous Scopas. Above the entrance to the temple was a huge stone, which, according to Pliny, had been placed there by Diana herself. A wretch named Herostratus destroyed this magnificent structure by fire on the very night Alexander the Great was born,*—"an action permitted by the goddess," says Hegesias of Magnesia, according to Plutarch, "because she was then employed in facilitating the birth of the

* Herostratus committed this villany to secure his name going down to posterity, which the Ephesians vainly tried to prevent, by prohibiting its being mentioned.

future conqueror." Alexander offered to rebuild the temple with still greater splendour, if the Ephesians would consent to place over it an inscription denoting the restorer—a generous offer which they declined, alleging "that it was improper for one deity to build temples to another."

VESTA.

Vesta the younger was the daughter of Saturn, and Rhea, called also the Earth, or the elder Vesta. She was adored as the goddess of fire, or rather as the internal fire of the earth itself. She was a virgin, to mark the purity of that element, and was one of the most ancient of the divinities of paganism. The Greeks began and ended all their sacrifices by invoking her, and named her in their prayers before any of the other gods. But it was amongst the Romans that she was particularly worshipped; and so great was the veneration in which she was held by them, that whoever did not adore her was held as impious. Æneas was the first who introduced her worship into Italy; and Numa built her a temple, into which no males were permitted to enter. This temple was round, and the statue of the goddess represented her as veiled, with a long flowing robe, and holding in one hand a lamp, or two-eared vessel; in the other a javelin, or sometimes a Palladium. The priestesses consecrated to her service were called Vestals; and this office appears to have been of very ancient origin, as the mother of Romulus was amongst their number. Æneas is supposed first to have chosen the Vestals. Numa restricted their number to four, to whom Tarquin subsequently added two. They were usually selected by the monarchs, but after the expulsion of the Tarquins they were intrusted to the care of the high-priest. As they were to be virgins, they were chosen young—

from the age of six to ten; and if a sufficient number did not present themselves for the office, twenty young girls were selected, and they upon whom the lot fell were obliged to become priestesses. The term of their service lasted thirty years; the first ten of which were employed in learning the duties of their office, the next ten in exercising them with fidelity and sanctity, and the ten last in instructing those who had entered the noviciate. At the end of this period they were permitted to marry; but if they still preferred celibacy, they waited upon the rest of the Vestals. As soon as a virgin was initiated her head was shaved, to intimate the liberty of her person, as she was then no longer under parental authority.

The particular duty of the Vestals was to maintain the sacred fire on the altar of the goddess. They alternately watched this fire day and night, and as it was believed its accidental extinction menaced the republic with sudden and terrible calamity, the virgin by whose negligence this misfortune occurred was punished with great severity by scourging. The fire could be rekindled only by the rays of the sun.

Such of the Vestals as violated their vow of chastity were condemned, after a solemn judgment before the *pontifices*, to be buried alive. Divested by the high-priest of her sacred ornaments, she was arrayed in a mourning habit, bound with cords, and carried to the place of execution in a closed litter. The day on which such an execution took place was considered a day of particular misfortune, and the citizens were careful to avoid the funeral procession. Arrived at a place called the *Campus Sceleratus*, just beyond the Porta Collina, she was freed from her bonds by the priest, and delivered into the hands of the executioner, by whom she was compelled to descend into a small vaulted cell provided with a bed, a lamp, and a small quantity of bread, milk, and water. The opening to the vault was then built up,

and the wretched victim left to die a dreadful and lingering death. Her paramour was scourged to death in the Forum; and as their crime was supposed to forebode some misfortune to the state, it was always expiated by extraordinary sacrifices. These barbarous executions were happily of very rare occurrence. For a period of 1100 years, during which the college of Vestals subsisted, eighteen alone underwent this terrible punishment. Many more were falsely accused, but the goddess whom they served did not fail to establish their innocence by some miraculous intervention in their favour.

To indemnify them for the rigour of their duties, these priestesses enjoyed very singular honours and privileges. They had the chief places in all public games and festivals, a lictor with fasces always preceded them when they walked, they were carried in chariots when they pleased, and the prætors and consuls themselves lowered their fasces before them, and stood aside to allow them to pass as a mark of respect. Their declarations in trials were received without the formality of an oath; indeed this was never required of them, excepting in the case of their delivering a criminal on the way to execution, which they had the power to do, if they swore by Vesta that their meeting the magisterial procession was accidental. They were chosen the arbiters in causes of the greatest moment, public as well as private, and their judgment was always respected. Testaments and the most important deeds were committed to their care; and if any of them died while in office, they were buried within the walls of Rome—an honour accorded to few. Their manner of living was sumptuous, as they were maintained at the public expense; and although originally satisfied with the simple diet of the Romans, their tables soon displayed all the luxury and magnificence of wealth. Their dress was peculiar: it consisted of a white vest bordered with purple, a white linen surplice, called *linteum supernum*, over which flowed a long purple

mantle that fell to the ground, but was tucked up when they offered sacrifice, and a close covering on the head called *infula*, from which hung ribbons or *vittæ*, whence the *Vestalis Maxima* was called *Vittata Sacerdos*.

The sacred Palladium from Troy was kept in the innermost sanctuary of the temple of Vesta, on the preservation of which the safety of the state was supposed to depend. It was seen only by the virgins, or rather by the *Vestalis Maxima* alone, and was removed from the temple by them when slaughter and tumult prevailed in the city. The Pontifex Maximus Metellus, A. U. 512, rescued it from the flames on the occasion of the temple taking fire, at the hazard of his life and the loss of his sight, and consequently of his priesthood, for which there was a statue erected in his honour in the Capitol, and other dignities conferred upon him.

Theodosius the Great abolished the college of the Vestals, and extinguished for ever the sacred fire.

CERES.

CERES, the goddess of corn and harvests, was the daughter of Saturn and Cybele, and one of the wives of Jupiter. She taught mankind the art of tilling the ground, of sowing corn, of reaping it, and finally, of making it into bread. These benefits caused her to be adored as the goddess of agriculture. She at first established herself at Corcyra, where she introduced the use of the hoe, of which Vulcan had made her a present, and thence passed into Sicily, where a misfortune befell her which imbittered her whole existence. Her lovely daughter Proserpine, to whom she was tenderly attached, having captivated the affections of the dark sovereign of the infernal regions, had been long watched by him; and one day while she was gathering narcissus, with her favour-

ite companion Cyane, he seized upon her, and attempted to carry her off. Cyane made an obstinate defence of her mistress, which so enraged Pluto, that he metamorphosed her into a fountain, and striking a passage for himself in the rock, disappeared with his beautiful prize. Ceres, in despair at her loss, ignorant of the name of the ravisher, and of the place in which her daughter was concealed, determined never to relax her inquiries until she had recovered her, and kindling two torches at Mount Etna, that she might seek her by night as well as by day, she set forth in her long and weary search. After vainly traversing every part of Sicily, she mounted a chariot drawn by two dragons, by means of which she arrived at Athens, where she was kindly received by Celeus and his wife Metanira. To reward their hospitality, she restored to health by a single kiss their son Triptolemus, who at the time of her arrival was in the last stage of a languishing disease; and wishing to render him immortal, she nourished him with her own milk, and placed him on the burning coals to purify him from the stains of his mortal nature. But Metanira, astonished at the sudden growth of her son, and alarmed at his seeming danger, interrupted the goddess by a loud cry, and thus destroyed the charm which she desired to work in favour of the boy. Being frustrated in her design of rendering him immortal, she taught him the arts of agriculture; and giving him her chariot, sent him in that celestial vehicle to distribute corn to mankind all over the earth. Triptolemus at his return restored to the goddess her wonderful chariot, and instituted at Eleusis festivals in her honour, which became the most sacred and solemn of the mysteries of antiquity.

From Athens Ceres went into the other parts of Attica; and if she was lively in her gratitude for acts of kindness, she could show herself no less severe in her resentment for insult or neglect. Like Latona, she changed into frogs some peasants of Lycia, who troubled the water

of a fountain at which she wished to allay her thirst. On another occasion, having asked for some water at the cottage of an old woman named Baubo, she drank with such avidity, that a young boy called Stellio, who was present, could not forbear laughing. Ceres, piqued at such disrespect, threw part of the water in his face, and changed him into a lizard.

After wandering all over the earth in search of her lost daughter, she returned into Sicily, where, straying one day in the fields, she seated herself by the side of a fountain, meditating new labours for the recovery of her treasure. This fountain proved to be the unhappy Cyane, who, having preserved the use of her speech under her metamorphosis, revealed to her the name and abode of the ravisher of Proserpine. Ceres lost no time in applying to Jupiter for redress, who, after vainly endeavouring to prevail upon her to receive Pluto as her son-in-law, promised that her daughter should be restored to her, provided she had eaten nothing in the kingdom of the god of shades. On the strength of this promise, she immediately repaired to the empire of the dead, and demanded from its sovereign the restoration of her long-lost child. They were on the point of leaving the gloomy regions, when Ascalaphus, one of his officers, made known to Pluto that he had once seen Proserpine eat six grains of a pomegranate as she walked in the Elysian fields; for which officious interference Ceres threw upon him some water from the Styx, and changed him into an owl. The return of Proserpine to the earth being thus impossible, the grief of Ceres was so great, that at last Jupiter was obliged to command that her daughter should pass six months of the year with her, and six with Pluto, to prevent the universal famine threatened by the neglect of Ceres. The benefits conferred on mankind by Ceres made her greatly respected. Besides instructing them in agriculture, she formed for them a code of wise and salutary laws, which gained to

her the title of Θεσμοφόρος or *Legifera*. In Sicily, which was supposed to be the favourite residence of the goddess, every man offered to her a yearly sacrifice, according to his ability. The rape of Proserpine was celebrated about the beginning of harvest, and the search of Ceres at the season in which the seed is sown.* At Rome, yearly festivals were celebrated in her honour by the Roman matrons, which lasted eight days; and whoever dared to come to these festivals, without previous initiation, was punished with death. But the most famous of all the festivals held in honour of Ceres were those celebrated every fifth year at Eleusis, which, from their peculiar sanctity, were called, by way of eminence, μυστήρια, *the mysteries*, and were regarded as the most sacred of the ceremonies of pagan worship. It was so superstitiously observed, that if any one ever revealed it, he was supposed to have called down the divine vengeance on his head; it was considered unsafe to live in the same house with him, and, driven forth, he was put to an ignominious death. Persons of all ages, and of both sexes, were admitted to initiation, and the neglect of this sacred part of religion was conceived to be so heinous a crime, that it formed the heaviest part of the accusation of Socrates. Extreme purity of life was required in the votaries, and so carefully was this obligation maintained, that the emperor Nero, who on one occasion happened to be in Attica during the celebration of the mysteries, dared not offer himself for initiation. Even involuntary homicides were excluded. The mysteries were divided into the greater and lesser—the latter were celebrated at Agræ, near the river Ilissus, and it was necessary to undergo a previous purification at them one year before being ad-

* In this fable, Proserpine, the daughter of Ceres, represents the corn, of which she was the cultivator. At the time it is put into the ground, and hidden from sight, she is supposed to be with Pluto in the abodes of darkness, and is restored to her mother when the blade shoots through the ground.

mitted to the greater, which were held at Eleusis. The initiated were supposed to be objects of the particular favour of Heaven; their lives attended with more happiness and security than those of other men; and their souls, after death, preferred to the first places in the Elysian fields; while those of the impious neglecters of the awful solemnities of Eleusis, were left to wallow in perpetual filth and ignominy.

The sacrifices usually offered to Ceres were a pregnant sow, as that animal injures and destroys the productions of the earth: while the corn was in the blade, a ram, after being led three times round a field of growing corn, was offered up.

Ceres is always represented as a beautiful matron, of a majestic figure and grave deportment. She wears a garland of wheat ears, mingled with poppies, which flower was sacred to her. She holds in one hand a sheaf of corn, in the other a lighted torch. Sometimes she is seated in a chariot, drawn by winged dragons, with a torch in each hand, while two children pour on the earth the contents of the Horn of Plenty. At Rome she was often represented as a countrywoman seated on the back of an ox, with a hoe in the right hand, and a basket on the left arm.

MERCURY.

Mercury, the God of eloquence, travellers, merchants, and thieves,—the minister, messenger, interpreter, and purveyor of the gods,—was the son of Jupiter and the nymph Maia. He was born on Mount Cyllene, in Arcadia, and in his infancy was intrusted to the care of the Seasons. The day after his birth, he gave a striking proof of his craftiness and dishonesty, by stealing the flocks of Admetus, tended by Apollo. The shepherd Battus was the only witness of this theft, and, to engage

him to secrecy, he presented to him the finest cow in the herd; but, mistrusting his discretion, he very soon returned under the form of a peasant, and offered to him another cow and an ox, if he would assist him in searching for the robber. Battus fell into the snare, and revealed all he knew of the theft—when Mercury, to punish his treachery, changed him into a pumice-stone. After this exploit, the young divinity gave farther proofs of his dexterity by pilfering from Apollo his bow, from Jupiter his sceptre, from Neptune his trident, from Venus her girdle, from Vulcan his tools, and from Cupid his mischievous arrows. These specimens of his skill recommended him to the notice of the Gods, and Jupiter called him to Heaven, where he constituted him his messenger, interpreter, and cup-bearer—which last office he held till the promotion of Ganymede, when he became purveyor of ambrosia for the celestial table. To facilitate his movements as messenger of the Gods, Jupiter presented to him a winged cap called *petasus*, and a pair of winged sandals called *talaria;* and as the commissions which the king of Heaven gave him to execute often required uncommon secrecy and skill, he conferred upon him the power of becoming invisible whenever he chose. The invention of the seven-stringed lyre is attributed to him: he gave it to Apollo in exchange for the wonderful *caduceus* with which he drove the oxen of Admetus; and in the hands of Mercury it acquired the divine power of making dissension cease at its touch. It was a stick with two serpents entwined around it, and having wings at the top. With it Mercury conducted souls to Tartarus (for this also was one of his manifold occupations), and by it he could not only lull the living to sleep, but raise the dead to life. He made use of it also to drive the winds and cleave the clouds as he went on his incessant journeyings. As the ambassador and plenipotentiary of the Gods, he was concerned in all treaties and alliances; and as the messenger of Jupiter, he was intrusted with all

his secrets, and made the confidant of all his amours, which brought him into frequent collision with Juno, against whom, with more prudence than gallantry, he did not hesitate to take part. In many instances, however, he showed himself disinterested and beneficent: in the wars of the giants he proved himself brave, spirited, and active. He delivered Mars from the long confinement he suffered from the superior power of the Aloides; destroyed the hundred-eyed Argus Panoptes; conducted Priam to the tent of Achilles, to redeem the body of Hector; carried the infant Bacchus to the nymphs of Nysa; and purified the Danaides from the murder of their husbands. These were the fifty daughters of Danaus, king of Argos. When his brother Egyptas came from Egypt with his fifty sons, they were promised in marriage to their cousins; but as an oracle had foretold that Danaus should perish by the hand of one of his sons-in-law, he engaged his daughters to destroy their husbands, and provided them with daggers to put them to death. As a proof of their obedience, each of them, excepting Hypermnestra, presented to their father the head of their spouses on the morning after their nuptials. She was summoned to appear to answer for her disobedience in suffering her husband Lynceus to escape; but the unanimous voice of the people declared her innocent, and she dedicated a temple to the Goddess of Persuasion.* For some reason not explained, in spite of his indefatigable zeal in his service, Mercury incurred the displeasure of Jupiter, and, banished from Heaven, became, like Apollo, a shepherd upon earth. It was probably during this exile that he became enamoured of Herse, the daughter of Cecrops, king of Athens; for it is scarcely possible to conceive, that amidst the multiplicity of his affairs in Heaven, he could devote any part of his time to

* The received opinion was, that the daughters of Danaus underwent in Hell the eternal punishment of attempting to fill with water a vessel full of holes, through which, of course, it immediately escaped.

pleasure. Hoping thereby to gain an easier access to his mistress, he disclosed his passion to her sister Agraulos, who, from jealousy (some say from avaricious motives), disclosed the affair, which so offended Mercury that he changed her into a stone. The worship of Mercury was well established throughout Egypt, Greece, and Italy. The Roman merchants yearly celebrated a festival in his honour on the 15th of May, in the temple near the Circus Maximus, on which occasion a pregnant sow, a calf, but particularly the tongues of animals, were sacrificed to him—this last offering being supposed peculiarly acceptable to the patron of speaking. After the votaries had sprinkled themselves with water, in which were laurel leaves, they offered prayers to the divinity, and entreated him to forgive or be favourable to whatever artful measures, false oaths or falsehoods, they had used or uttered in the pursuit of gain.

As the tutelary divinity of merchants, Mercury is represented as a beardless young man, holding a purse in one hand, and a cock on the wrist of the other, as an emblem of vigilance: at his feet are a goat, scorpion, and fly. As the patron of travellers, he wears a cloak and carries a stick; and as the God of eloquence, a gold chain often issues from his mouth: in this character milk and honey were offered to him. But it is as the messenger of the Gods that he is usually represented, and as such he appears as an elegant young man, wearing his winged cap and sandals, and always armed with his caduceus.

NEPTUNE AND THE MARINE DIVINITIES.

Neptune, the son of Saturn and Ops, received, in the division which was made of his father's empire, the dominion of the sea. This, however, did not seem to him equivalent to the share Jupiter had claimed for him-

self, and with the rest of the Gods he entered into a conspiracy to dethrone him; the plot being discovered, the king of Heaven condemned Neptune, in expiation of his fault, to build the walls of Troy. A reconciliation between the brothers was at last effected, and Neptune reinstated in all his rights and privileges, of which he seems to have been particularly jealous. Having failed, as we have seen (*vide Minerva*), in his contest with Minerva concerning the naming of the capital of Cecropia, he renewed the combat by disputing with her the city of Troezene, when Jupiter decided that they should be conjointly worshipped there, giving to Minerva the name of *Polias* or protectress of the city, and the title of king of Troezene to the god of the sea. He also disputed with Apollo for Corinth. Briareus, who was mutually chosen umpire, gave the isthmus to Neptune, and the promontory to Apollo—an arrangement which appears to have been satisfactory to both parties.

Neptune sought in marriage Amphitrite, the daughter of Oceanus and Tethys. As she had made a vow of perpetual celibacy, she refused his addresses, until a dolphin which he charged with negotiating the matter succeeded in softening her in his favour. She had a statue in the temple of Neptune at Corinth, and is represented as a beautiful woman, seated in a chariot which floats upon the waves, and is drawn by sea-horses or dolphins: an azure veil hangs around her fair head, she holds a golden sceptre in her hand, and the Nereides and Tritons sport around her, holding the reins, or blowing on their turned-up shells.* To reward the services of the dolphin who had prevailed on her to become his wife, Neptune placed it in the number of the constellations. Triton was the sole fruit of the union he effected; his father made a demigod of him, and gave to him the power of calming the waves, and making tempests cease. He

* The name of Triton is applied to all the marine divinities, half man, half fish.

is always the precursor of his father, and announces his coming by the music of his shell.

Like Jupiter, Neptune was by no means faithful to his nuptial engagements; and the violence to which he frequently had recourse in the pursuit of his pleasures, rendered his conduct in this respect the more atrocious. To avoid the importunities with which he addressed her, Ceres, while travelling in search of her daughter, changed herself into a mare; whereupon Neptune immediately assumed the form of a horse, and from his union with the goddess sprung the famous horse Arion. The birth of this monster, which had the power of speech, and the feet on the right side like those of a man, so offended Ceres, that she withdrew herself from the sight of mankind, and the earth must have perished for want of her assistance, had not Jupiter sent the Parcæ to comfort her. The creature Arion was brought up by the Nereides, who often harnessed him to his father's chariot, which he drew over the sea with amazing swiftness. Neptune gave him to Copreus, who made a present of him to Hercules, who in his turn presented him to Adrastus, king of Argos; and with this wonderful animal he won the prize at the Nemean games. It is on this account Arion is often called the horse of Adrastus. To remove Theophane, the daughter of Bisaltes, from her numerous suitors, Neptune metamorphosed her into a sheep, and visiting her in the shape of a ram, had by her the celebrated ram with the golden fleece, so famous as the object of the expedition of the Argonauts under Jason. To secure the favour of Tyro, the daughter of Salmoneus, he took the shape of her lover the river Enipeus, and had by her two sons, Pelias and Neleus, the former of whom was, by his usurpation, the primary cause of the exploits of Jason just alluded to.

Neptune had many other children by different nymphs and fair mortals of whom he became enamoured—amongst whom was Proteus, whose name has passed into

a proverb among all civilized nations. He had received from his father the gift of prophecy, and from his knowledge of futurity, rendered to mankind the greatest services. He was, however, very difficult of access, and by rapid transformations eluded the importunities of those who came to consult him, so that the only means of obtaining from him the knowledge desired was to secure him by fetters while asleep.

The gift of transformation was one which Neptune was fond of conferring on his favourites. The use which Metra, the daughter of Erisicthon, a prince of Thessaly, made of it, deserves to be recorded. Her father having derided Ceres, and cut down her sacred groves, the goddess, to punish such impiety, afflicted him with continual hunger. Having squandered all his possessions to gratify the cravings of his appetite, his daughter had recourse to her power of assuming whatever shape she pleased, to procure him new supplies. Changing herself into some useful animal, she was sold by her father, and very soon disappearing from the eyes of the surprised purchasers, she returned to her father to be sold under a different form. These constant disappearances, however, brought the merchandise of Erisicthon into bad repute, and he finished by devouring his own limbs, which it is to be hoped put an end to his sufferings.

Neptune, as god of the sea, had greater power than any of the other deities excepting Jupiter. Not only were oceans, rivers, and fountains subject to him, but he could cause earthquakes at his pleasure, and bring islands from the bottom of the sea by a stroke of his trident. He was, besides, invoked as the tutelary god of walls, the foundations of which he could undermine or strengthen at will. His worship was established in almost every part of the earth; and in Libya, in particular, he was venerated as the first and greatest of the gods. The Greeks and Romans were much attached to his worship, and celebrated their Isthmian games and Consualia with

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the greatest solemnity. The first of these were festivals held in the Isthmus of Corinth every fifth year, and were instituted by Theseus in honour of Neptune, whom he publicly claimed as his father. They were considered so sacred and inviolable, that the recurrence of the heaviest public calamity was not allowed to interrupt them. Combats of every kind were exhibited at them, and the victors were rewarded with garlands of pine leaves; after some time these were exchanged for wreaths of withered parsley. In the Consualia of the Romans horses were finely equipped and crowned with garlands, in commemoration of Neptune's having conferred that useful animal on mankind. It was during the celebration of this festival that the Romans carried off the Sabine women. Horses and bulls were sacrificed to Neptune, and the Roman soothsayers always offered to him the gall of the victims, as its bitter taste resembles that of sea-water.

He is generally represented as seated in a chariot, of the shape of a nautilus shell, drawn by horses or dolphins. Sometimes he stands up with his trident in his hand, as his chariot flies over the surface of the waters, by the aid of winged horses. It is not unusual to see him with a crown on his head, and a sceptre in his hand, standing on the prow of a vessel laden with rich merchandise, the fruits of a fortunate voyage. When he is accompanied by Amphitrite or the dolphin, it indicates a calm sea. Homer represents him as issuing from the sea, and traversing the whole horizon in three steps. "The mountains and the forests," says the poet, "trembled as he walked; the whales and all the fishes of the sea appear around him; and even the sea herself seems to feel the presence of her god."

NEREUS.

Nereus was the son of Oceanus and Tethys (or, according to some, of Terra), and married his sister Doris, who presented to him fifty daughters called after him Nereides. His power in the empire of the sea was more ancient than that of Neptune; but, mild and pacific, he readily yielded the ascendency to the brother of Jupiter, and withdrew with his wife and daughters to the Ægean Sea, where they amused his retirement with their songs and dances. He was considered very learned in the knowledge of futurity, but made no less difficulty than Proteus of satisfying the curious, and resorted to the same means to evade their inquiries. He, as well as his daughters, had altars and sacred groves in several maritime parts of Greece. He is represented as an old man with a flowing beard, and hair of an azure colour, crowned with a chaplet of marine plants. His daughters sport around him in the smooth and sunny sea, usually without any other covering than their long hair; sometimes they sit on the back of a dolphin or sea-horse, holding in one hand a trident, in the other a statue of victory, a crown, or a branch of coral. When on the sea-shore they resided in caves adorned with shells, and shaded by vines. They were particularly fond of halcyons,* and as they had the power of calming or ruffling the sea at

* Ceyx, the son of Lucifer, and king of Trachin, having gone to consult the oracle of Apollo, was shipwrecked on his return home. His wife, Halcyone, having been apprized of his fate in a dream, went to seek his body on the shore, and on seeing it, precipitated herself into the sea, where she perished. The gods, touched by her fidelity, changed them both into birds, called from her the halcyon, and commanded that the ocean should always be calm and serene while they built their nests and hatched their young. The supposed time of their sitting was consecrated by a cessation of all litigation; the tribunals were closed, and the *halcyon days* indicated, and denote still, times of tranquillity and peace.

pleasure, they were implored by sailors setting out on a voyage to grant them a favourable return. On such occasions milk, oil, honey, and the flesh of goats, were offered to them.

The trident, the dolphin, and the victory, are all that distinguish the Nereides from the Oceanides, who were addressed in the same manner, and received the same honours as their sister divinities. When the sea was calm the sailors offered to them a lamb or a young pig, but when agitated by the winds, a black bull was the sacrifice. They were the daughters of Oceanus and Tethys, and, according to Apollodorus, were three thousand in number. Homer calls Oceanus the father of all the gods, and supposes that on that account he received frequent visits from the other deities. He is represented as an old man seated on the waves of the sea, holding in one hand a pike, in the other an urn from which water flows. Beside him stands a sea-monster, and in the distance are seen ships under sail. The ancients were very superstitious in their worship of Oceanus, and revered with great solemnity a deity to whose care they so frequently intrusted their lives.

His wife Tethys was the daughter of Uranus and Terra, and mother of the chief rivers of the universe—such as the Nile, Alpheus, Scamander, &c., and of the Oceanides. She is distinguished in her representations from Amphitrite by holding to her breast the little god Palæmon, who with his mother Leucothoe were received by Neptune into the number of the sea deities at the prayer of Venus. Their mortal names were Ino and Melicerta. Ino was the daughter of Cadmus and Harmonia, and the nurse of the infant Bacchus. She married Athamas, king of Thebes, after he had divorced Nephele, and having borne to him Learchus and Melicerta, she conceived an implacable hatred against the children of the first marriage, because they were to ascend the throne in preference to her own. Phryxus and Helle, the chil-

dren of Nephele, being apprized of Ino's machinations by their mother, escaped her fury by mounting on the back of the golden ram, which had been given to their father by the gods to reward his piety and religious life. By its means Phryxus arrived safe at Colchis; but the height to which they had been carried on their way thither made Helle giddy, and she fell into that part of the sea which from her has since been called the Hellespont.* Juno, jealous of Ino's prosperity, the more particularly as she was a descendant of her enemy Venus, resolved to disturb her, and for this purpose sent to the palace of Athamas, Tisiphone, one of the Furies, who inflamed the king with such madness, that he took his wife for a lioness, and her children for whelps, and pursuing them with violence, seized upon Learchus, and dashed him against a wall. Ino in dismay fled with Melicerta in her arms towards the sea, into which, seeing herself still followed by Athamas, she threw herself, with her son, invoking Venus, who, as has been said, prevailed with Neptune to receive them as marine deities, under the names of Leucothoe and Palæmon—known at Rome as Portumnus.

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property in the grass which grew in the place, and having the curiosity to taste it, he was instantly seized with a desire to live in the water, and leaped into the sea, where he was kindly welcomed and made a sea deity by Oceanus and Tethys.* In this new character he became enamoured of Scylla, the daughter of Phorcys, who scorned his addresses, and to render her more propitious, Glaucus had recourse to the enchantress Circe, famous for her knowledge of herbs and incantations. But Circe, far from aiding his passion, endeavoured to turn it upon herself, and finding herself frustrated in this attempt, she determined to take a dreadful vengeance on her more favoured rival. To accomplish her direful purpose, she mixed a poisonous juice with the waters of the fountain in which Scylla bathed, and no sooner had the nymph entered it than she underwent a hideous transformation; she found herself supported by twelve feet, her shoulders surmounted by six heads, each furnished by twelve rows of teeth, and the rest of her body below the waist changed into frightful monsters like dogs, which never ceased from the most dreadful howlings. Terrified by such a metamorphosis, she precipitated herself into that part of the sea which separates the coasts of Sicily and Italy, and was changed into the dangerous rocks that bear her name. Opposite Scylla is a whirlpool called Charybdis, which proves no less fatal to mariners than the metamorphosed nymph. It is difficult for vessels to avoid the rocks without falling into the whirlpool, whence it has become a common proverb to express falling from one evil into another, to say, "to fall from Scylla into Charybdis." It was supposed that Charybdis was an avaricious woman who had stolen the oxen of Hercules, for which she was thunder-stricken by Jupiter and changed into a whirlpool.†

* Glaucus was simply a skilful fisherman, who lost his life while swimming.

† As the name Charybdis was bestowed on mistresses who re-

To complete the perils of the Sicilian coast, they were inhabited by the Sirens, who, if less hideous than Scylla and Charybdis, were still more dangerous to the unfortunate seamen who encountered them. They were the three daughters of the river Achelous by the Muse Calliope by name Parthenope, Ligeia, and Leucosia. The chosen companions of Proserpine, they were so disconsolate for her loss that they prayed the gods to grant them wings that they might seek her on the sea as well as by land—a favour which was accorded to them. After the goddess was established as queen of the infernal regions, they fixed their abode at a place since called Sirenes on the coast of Sicily, and by the magical melody of their voices attracted the navigators who were imprudent enough to approach their dwelling. Those who once heard their enchanting accents, were fascinated to such a degree that, forgetting country, lovers, friends, they remained immovable, and lived only to listen. Hunger soon terminated their days, and the ground was covered with the whitened bones of these victims of a seductive pleasure.

The Sirens exhausted all their arts to stop the Argonauts on their voyage to Colchis; but Orpheus, who accompanied them, tuned his lyre and so enchanted the Syrens themselves that they were hushed into silence, and at last, in an ecstasy of delight, threw their fatal instruments into the sea. They seem, however, after some time to have recovered them, and exercised them with all their accustomed artifice, until the approach of Ulysses to their coasts, who, warned by Circe of their dangerous power, took the precaution of stopping his companion's ears with wax as they drew near the enchanted dwelling, and desiring that he might be tied to the mast of the vessel and no attention paid to whatever signs he might make as he passed it, cleared the dreaded

turned their lovers' tenderness with ingratitude, is it not possible that in the lapse of time the rocks and whirlpool may have changed designations?

peril in safety, which so disappointed the Sirens that they threw themselves into the sea and perished. They are represented under the shape of birds having the head of a beautiful woman, which monstrous form, some writers suppose, was given them by Ceres, who wished thus to punish them for their indifference to the fate of her daughter.*

THE RIVER GODS.

The gods of the rivers played a prominent part in the Greek and Roman mythology, and had a share in the divine honours rendered by every nation of antiquity. It was considered impious to pass the streams over which they presided without invoking them and dipping the hands into the water; altars were raised to them, on which were offered bulls or horses, and care was taken at these sacrifices always to allow the blood of the victims to mingle with the waves of the river to whose deity they were an oblation. These deities were all believed to be the children of Oceanus and Tethys; and the origin thus assigned them conceals a well demonstrated physical truth, as it is an ascertained fact that the vapours exhaled by the heat of the sun, or carried by the winds from the frothy waves of the sea, gather into clouds which, attracted and arrested by the mountains, fall in sheets of water upon their sides, and in their hollow caverns form those vast reservoirs of water which give birth to streams and rivers. Thus by a poetical allegory, sources of all kinds may be called the children

* Ovid maintains the contrary opinion, and attributes their wings to the reason already stated.

The Sirens are supposed to have been abandoned women, who made strangers forget their pursuits, while drowned in unlawful pleasures.

of the sea. Poets and artists have generally represented the gods of the great rivers under the forms of old men with thick beards; the deities of the lesser streams were figured as young men or females, but all had long and flowing hair surmounted by a crown of reeds. Luxuriously couched upon a bed of rushes, they leant upon an urn from which flowed the river over which they presided, and the inclination of this urn indicated the rapidity or tranquillity of its course.

Besides these general attributes, the god of each river had some peculiar to himself which served to distinguish him from the others. These expressed the particular qualities which belonged to it,—the plants which floated upon its bosom, the fishes that inhabited its waters, or any remarkable objects or monuments of which the country through which it flowed could boast. Thus the Nile was represented with the head veiled, to indicate that its source was unknown; it held in one hand a horn of plenty, to show that to it Egypt owed her fertility, and in the other, the *holcasdura* or water-chestnut which grows in its bed; at its feet lay the crocodile or hippopotamus, which live in its waters; and in the distance rose the famous pyramids, another of the seven wonders of the world. The Tiber is represented leaning on a she-wolf, which suckles Romulus and Remus. Amongst the most celebrated rivers of antiquity are reckoned the Simois and the Scamander or Xanthus, which flow into the sea below Sigæum. The latter raised its waves to prevent Achilles and his Greeks from coming to the siege of Troy: the hero was nearly overcome, when Juno sent Vulcan armed with all his fires to his assistance. The god set fire to the plain, forced the river to return to its bed, and made him swear never again to give succour to the Trojans. The waters of the Scamander possessed the singular property of giving a beautiful colour to the hair or wool of any animal that bathed in it; and it was to it Juno, Minerva, and Venus repaired

to make their ablutions before presenting themselves to Paris to receive the golden apple.

The god of the river Achelous, captivated by the charms of Dejanira, dared to enter the lists against Hercules, to dispute her favour. Finding himself inferior to him in strength, he changed himself into a bull to oppose him; but Hercules overthrew him, and tearing from him one of his horns, compelled him to retreat to his rushy bed.

To the Eurotas, which flowed through Laconia, the Spartans by an express law rendered divine honours; the laurel, myrtle, and olive grew on its banks in great abundance, and the Lacedæmonians, by way of eminence, were wont to call it Basilipotamos, *the king of rivers.* It was in its waters that Apollo shed the tears he wept for Daphne, and that Jupiter in the form of a swan appeared to Leda.

THE LOVERS' LEAP.

By one of those strange inconsistencies so frequently met with in heathen mythology, the ancients believed that the same sea which had given birth to Venus, had the power of extinguishing the flames kindled by Love. In the island of Leucadia, near the coast of Epirus, was a promontory formed by a high mountain which rose perpendicularly above the level of the sea. It was said that Apollo had discovered that the waves which washed the base of this mountain possessed the power of curing this fatal passion, to the point of making its victims lose all remembrance of the object beloved. Venus had had recourse to their salutary influence to free her from the importunate remembrance of the unfortunate Adonis. Those who desired to avail themselves of this violent remedy, precipitated themselves from the height of the

rock, sure to find in the waters beneath the cure they sought in the repose of death.

The most celebrated victim of this extravagant superstition was the fair Lesbian Sappho, whose immortal verses so well depict the passion which destroyed her. Its object, a beautiful youth of Mitylene, was a man insensible to the charms of mind or the power of genius; he despised her unsolicited love, and, unable either to conquer it or to bear its torments, she sought its remedy in the waters of Leucos.

The Lesbians were so sensible of the sublimity of her genius, that after her death they paid her divine honours, raised to her temples and altars, and stamped their coin with her image. The Sapphic verse derives its name from her.

The Select Deities.

SATURN.

The ancients, supposing that the twelve great divinities whose histories have been recorded, were not competent to the multiplicity of affairs of which the Olympian council had the direction, chose from the other objects of their worship eight, to whom they attributed, on their own authority, the right of sitting in the august assembly. The first of these was Saturn, the father of Jupiter, who, driven from heaven, as has been stated, for his ungrateful and treacherous conduct to his son, fled into Italy, where he was received with marks of attention by Janus its king, to whom he rendered such services by civilizing the barbarous manners of his subjects, and in teaching them agriculture and the useful and liberal arts, that he associated him in his sovereign power. His reign on earth was so mild and popular, so beneficent and virtu-

ous, that mankind have called it the *golden age*, to intimate the happiness and tranquillity they enjoyed under his sway. In consideration of these benefits conferred upon the human race, Jupiter readmitted him to heaven, and made him the god of time.

The worship of Saturn was not so universal or solemn as that of Jupiter. It was at one time customary to offer human sacrifices on his altars, a barbarous custom abolished by Hercules, who substituted images of clay. In the sacrifices made to Saturn, the priest performed the ceremony with his head uncovered, which was unusual at other solemnities. This god is represented as an old man bent through infirmity and age; in his right hand he holds a scythe with a serpent that bites its tail, emblems of time and the revolution of the year; in the left he raises a child as if about to devour it. On his statues fetters were generally hung in commemoration of the chains he wore while imprisoned by Jupiter. From this circumstance, slaves that obtained their freedom dedicated their fetters to him; during the Saturnalia, the chains were taken from the statues to intimate the liberty and independence which mankind enjoyed during the golden age. These festivals were originally celebrated during only one day, but afterwards the solemnity continued for four, five, and at last for seven days. Their celebration was remarkable for the universal liberty which prevailed. The slaves were permitted to ridicule their masters and to speak on every subject. It was usual for friends to make presents one to another; all animosity ceased; no criminals were executed; schools were shut; war was never declared; but all was mirth, riot, and debauchery.

One of the temples of Saturn at Rome was appropriated for the public treasury, and it was there that the names of foreign ambassadors were enrolled.

JANUS.

Janus was a Thessalian by birth, and, according to some writers, a son of Apollo. He passed over into Italy, where he planted a colony and built a small town on the Tiber, which he called Janiculum. After his death he was ranked amongst the gods, on account of the civilisation he had introduced among the wild inhabitants of Italy, and was supposed to preside over the year, the first month of which still bears his name; he presided also over gates and highways. He is represented as a young man with two faces, to indicate his prudence and his knowlege of the past and future. Sometimes he wears a beard and at others has none; as the guardian of gates and avenues, and the mediator through whom the prayers of mortals reached the gods, he holds a key in his right hand and a rod in his left. Sometimes he points to the number 300 with one hand and sixty-five with the other, the number of the days of the solar year. He was chiefly worshipped at Rome, where he had many temples, the gates of which were open during war and shut in the time of peace, which happened only three times during 700 years, in the reigns of Numa and Augustus.

CYBELE.

Cybele was the daughter of Cœlus and Terra, and wife of Saturn. She is sometimes confounded with Ceres and Vesta, and, as the Earth, was called Bona Mater, or Magna Mater. All mythologists agree in mentioning the partiality of this goddess for Atys, a beautiful youth of Lydia, who first introduced her worship into Phrygia. Her festivals were celebrated there with the greatest solemnity: the priests, called Corybantes, imi-

tated the manners of madmen, and filled the air with dreadful shrieks and howlings, mixed with the confused noise of drums, tabrets, bucklers, and spears. This was done in commemoration of the sorrow of Cybele for the loss of her favourite Atys. In some of her representations, she appears seated in a chariot drawn by two tame lions, with Atys by her side holding a ball, and leaning on a fir tree, which is sacred to the goddess. But most frequently she appears as a robust matron, holding keys in her hand, and having her head surmounted by rising towers,—the attribute which particularly distinguishes her from Ceres. She is also seen with many breasts, to intimate that the earth gives aliment to every living creature; and she generally carries two lions under her arms. The Romans were particularly superstitious in washing the shrine of this goddess every year on the 6th of the calends of April, in the waters of the river Almo. The festivals celebrated in her honour were characterized by much licentiousness.

BACCHUS.

From the diversity of opinion which prevails amongst the poets and historians regarding the birth, education, and exploits of Bacchus, it is apparent there must have been several persons of this name. Diodorus speaks of three, and Cicero of a greater number; but amongst them all the son of Jupiter and Semele seems the most distinguished, and to have had attributed to him the merits of all the others. The circumstances of his mother's death have been already detailed in the history of Jupiter. At his second birth (which has gained for him the appellation of *Bimatris*), he was committed to the care of his aunt Ino, who, aided by the Hours, and the nymphs of Nysa, watched over his infancy. He

passed from them into the hands of Silenus and the Muses, who charged themselves with his education. The jealousy of Juno pursued him without relaxation, as it did all the other children of Jupiter, who were not her own. Fleeing before his implacable enemy, he one day lay down, overwhelmed by fatigue, and fell asleep, when Juno, taking advantage of his helpless condition, sent against him a serpent with two heads; but Bacchus, awakening, killed it with a vine branch. Very soon afterwards, his enemy inspired him with fury, which made him lose the use of his reason. He wandered about in this state during a considerable period, and was cured at last, only by being initiated in the mysteries of Ceres.

After his recovery, Bacchus set out for the conquest of India, accompanied by Silenus, whom he made his lieutenant, Pan, the younger Satyrs, and a numerous army of men and women, armed only with thyrsi and cymbals, leaving the elder Satyrs in Greece to cultivate the vine. He was drawn in a chariot by a lion and a tiger, as seen in many of his representations. His conquests were easy, and without bloodshed, the people readily submitting to, and gratefully elevating to the rank of a god, the hero who taught them the use of the vine, the cultivation of the earth, and the manner of making honey.

In the wars of the Giants, Bacchus transformed himself into a lion, and committed great carnage amongst the enemies of Jupiter, who encouraged his ardour by calling out to him "Evoe,"—that is to say, "Courage, my son,"—a word which was afterwards used with loud exclamations by the votaries in festivals consecrated to Bacchus. As the recompense of his services on this perilous occasion, he was reconciled to Juno, admitted to Olympus, and adored as the god of wine.

His divinity, however, was not recognised without opposition, and the new god was relentless in punishing those who testified any want of respect for his worship.

Sometimes he inspired them with furies similar to those to which he had himself been a prey, and whole nations were thus punished for their incredulity. Sometimes he caused his enemies to be torn to pieces by the Bacchanals, who celebrated his mysteries, as happened to Pentheus, king of Thebes, and to Lycurgus, king of Thrace, who has been represented as cruel and impious, on account of having driven Bacchus out of his kingdom, and abolished his worship, in revenge for which the god inspired him with such fury, that he killed his son Dryas with his own hand, and cut off his own limbs, mistaking them for vine boughs. He was afterwards put to death by his subjects, who had been informed by the oracle that they should not taste wine so long as Lycurgus lived.*

The three daughters of Minyas, king of Orchomenos, in Bœotia, by name Leuconoe, Leucippe, and Alcithoe (Ovid calls the two first Iris and Clymene), having derided the orgies of Bacchus, maintaining that he was not the son of Jupiter, the outraged deity inspired them with an unconquerable desire to eat human flesh. They drew lots which of them should first give up her son as food for the rest: the lot fell upon Leucippe, and her son Hippasus was instantly devoured by the three sisters. In commemoration of this bloody crime, it was usual amongst the Orchomenians for the high priest, as soon as the sacrifice was finished, to pursue with a naked sword all the women who entered the temple, and even to put the first he came up with to death. The Minyades were farther punished for their impiety by being changed into bats.

* "This fable is explained by observing, that the aversion of Lycurgus for wine, over which Bacchus presided, arose from the filthiness and disgrace of intoxication; and therefore the monarch wisely ordered all the vines in his dominions to be cut down, that he and his subjects might be preserved from the extravagance and debauchery produced by the too free use of wine."—*Lempriere's Classical Dictionary.*

A much more celebrated victim, not to the vengeance of the god, but to the madness of his votaries, was Orpheus, the son of Apollo, or of Œagrus, king of Thrace, and the Muse Calliope. A theologian and philosopher, a musician and poet, he united to these titles those of pontiff and king. He was regarded as the creator of the polytheistic theology, and the father of Grecian poetry.* He perfected the lyre of which Apollo had made him a present, and added two strings to it. On this instrument he played with such magical skill, that it is said the wild beasts, attracted by its divine harmony, issued from their retreats, and, forgetting their natural ferocity, assembled around him to listen to his songs—the birds ceased their warbling, the winds became hushed, the rivers stopped their rapid course, and the mountains themselves came from afar to revel in the heavenly melody. The charms of music, however, did not render him insensible to the allurements of beauty: he became enamoured of a fair dryad named Eurydice, whom he married, but who was torn from him by death, from the bite of a serpent, a few days after their union. Inconsolable for her loss, he determined to recover her, or perish in the attempt. With his wonderful lyre in his hand, he descended to the infernal regions, and by the aid of its miraculous power, gained an easy access to the palace of Pluto. The inhabitants of hell were so charmed by the melody of his strains, that, according to the beautiful language of the poets, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the Furies themselves were melted to tears. Pluto and Proserpine, moved with his sorrow, consented to restore to him his lost Eurydice, provided that, in leaving hell, he forebore looking behind him until he had reached its extreme frontier. The conditions were gladly accepted, and Orpheus was already within sight of the upper re-

* This is doubted by Aristotle, but maintained by Pausanias and Diodorus Siculus.

gions of the air, when, impatient to know if his beloved Eurydice followed him, he turned his head, to see her vanish from his sight for ever. This second loss renewed and augmented his grief: he shunned the society of mankind; and wandering about in the caves and grottos of the mountains, incessantly repeated the name of his lost Eurydice. The Thracian women strove to engage him in new ties, but the remembrance of her whom his own imprudence had lost to him, rendered him insensible to all their allurements, and, enraged at his contempt, they took advantage of the orgies of Bacchus to revenge his insults. After tearing his body in pieces, they threw his head into the Hebrus, where it still continued to articulate Eurydice! Eurydice! as it was carried by the stream to the Ægean Sea. The people of Mount Libethra, where he was buried, observed that the nightingales, which built their nests near his tomb, sang with greater melody than all other birds. Some say he received divine honours after death, and that his lyre was made one of the constellations.

It is frequently affirmed that Bacchus was a great friend to Love, and it would seem that Cupid showed his regard for him, by not directing against him many of his mischievous darts. His love for Erigone, the daughter of Icarus, to please whom he transformed himself into a beautiful bunch of grapes, was cut short by her hanging herself in despair, on hearing that her father had been killed by some shepherds whom he had intoxicated. She was made a constellation by Jupiter, now known by the name of Virgo. Bacchus then married Ariadne, after she had been abandoned by Theseus, in the island of Naxos, and by her he had many children, among whom were Thoas, Œnopion, Tauropolis, Staphylus, Latromis, Enanthes, and, according to some writers, Hymeneus, whom the Athenians made the god of marriage. The crown of seven stars which Bacchus presented to Ariadne on their nuptials, was placed in the number of the constellations.

The worship of Bacchus was very much diffused, both in Greece and in Italy, where he had many temples. The festivals celebrated in his honour were called amongst the Greeks Dionysia, amongst the Romans Liberalia, and in both nations were characterized by extreme licentiousness and debauchery. They were celebrated at first with great simplicity, and, in memory of the nymphs who had watched over the infancy of Bacchus, women only were admitted to the solemnities, but afterwards men, and even children, were permitted to join in them, and then the worshippers imitated in their dress and actions the poetical fictions of Bacchus. They clothed themselves in fawns' skins, fine linen, and mitres: they carried thyrsi,* drums, pipes, and flutes, and crowned themselves with garlands of ivy or vine. Some imitated Silenus, Pan, and the Satyrs, by the uncouth manner of their dress, and their fantastical motions. Some rode upon asses, and others drove the goats to slaughter for the sacrifice, and in this manner both sexes joined in the solemnity, running about the hills and country, nodding their heads, dancing in ridiculous postures, and filling the air with hideous shrieks and shouts, crying aloud, "Evoe Bacche! Io! Io! Evoe! Iacche! Io Bacche Evoe!" With such solemnities were the festivals of Bacchus celebrated by the Greeks, particularly by the Athenians, when the years were numbered by their celebration. The Archons assisted in the solemnities, and the officiating priests were honoured with the most dignified seats at the public games. Introduced at first into Greece from Egypt by Melampus, they passed into Italy, and were celebrated at Rome with such unequalled licen-

* The thyrsus was a kind of lance or dart, entwined with branches of vine or ivy, which concealed the iron,—a stratagem which Bacchus devised in his expedition to India, to make the inhabitants believe that he and his followers came unarmed. This spear so decorated was ever afterwards borne in all his solemnities. The god, and sometimes his priests and priestesses, made use of it to pierce the sources of wine.

tiousness, as called aloud for the interference of the senate, and the consuls, Sp. Postumius, and Q. Martius Philippus, made a strict examination concerning the propriety and superstitious forms of the Bacchanalia. The disorder and pollution which were practised with impunity by no less than 7000 votaries of both sexes, were beheld with horror and astonishment by the consuls, and the orgies were for ever banished from Rome by an order of the senate.*

Bacchus is usually represented as a smiling youth, beardless and ruddy, with black eyes like the Graces, and fair long tresses like Apollo, and is then crowned with branches of vine or ivy, or sometimes has his brows encircled by a diadem, being, as Pliny observes, the first who ever wore a crown. Occasionally he is seen seated in a chariot, drawn by lions, tigers, or panthers. He holds in one hand a thyrsus, in the other bunches of grapes, a cup, or a horn, with which also his head is frequently ornamented, either on account of his having taught the cultivation of the earth by oxen, or because his father Jupiter appeared to him in the deserts of Libya under the form of a ram, and supplied his thirsty army with water. His vestments vary; sometimes he is arrayed in a long robe, sometimes he wears simply a leopard's skin, at others he appears quite naked, riding upon the shoulders of Pan, or in the arms of Silenus, his foster-father. He is frequently represented as an infant, to denote the freedom and mirth which commonly prevail at feasts, and as often he appears as an old man, to show that wine taken immoderately enervates the body, consumes the health, and destroys the powers of the mind.

The goat, on account of its propensity to destroy the vine, was the usual sacrifice made to Bacchus. The panther was sacred to him, as he went on his expedition

* In course of time, they were again re-instituted at Rome, but not with such licentiousness as before.

to India covered with the skin of that animal. The magpie was his favourite bird, because, in triumphs, people were permitted to speak with boldness and freedom. Amongst plants, the fir, the yew, the fig-tree, the ivy, and the vine, were consecrated to him.

It is said that Bacchus went down to hell to recover his mother, whom Jupiter willingly made a goddess by the name of Thyone.

SILENUS.

Silenus, the foster-father, preceptor, lieutenant, and inseparable attendant of Bacchus, was the son of Pan and one of the nymphs. Having once lost his way in Phrygia, he was carried by some peasants whom he met to King Midas, who received him with great attention. He detained him for ten days, and afterwards restored him to Bacchus, for which service he was rewarded, by his own choice, with the power of turning whatever he touched into gold.

Some authors assert that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by the wisdom of his counsels. From this circumstance he is often introduced speaking with all the gravity of a sage concerning the formation of the world and the nature of things. But he is usually represented as a fat jolly old man, riding on an ass, his bald head crowned with flowers, and always intoxicated. He often holds a cup in one hand and a flagon in the other, but most generally he is supported on his ass by the Satyrs, who dance around him. After death he received divine honours, and had a temple at Elis. The Fauns and Satyrs are often called Sileni.

SOL.

The ancients, believing that the Sun and Moon were animated beings, distinct from the divinities who presided over them, have placed Sol and Luna in the number of the select deities. When thus distinguished from Apollo, the sun is supposed to be the son of Hyperion, who is himself often confounded with the sun by the poets. Sol was represented in a juvenile form, having his head surrounded by rays, and sitting in a chariot drawn by four horses, and attended by the Seasons. He was chiefly worshipped by the Persians, under the name of Mithras. The Massagetæ sacrificed horses to him on account of their swiftness.

LUNA.

Luna, as differing from Diana, was, like Sol, supposed to be the offspring of Hyperion and Terra, and was adored by the ancient inhabitants of the earth with many superstitious forms and ceremonies. It was believed that magicians and enchanters, particularly those of Thessaly, had an irresistible power over the moon, and that they could draw her down from heaven at pleasure by the mere force of their enchantments. Her eclipses were supposed to be produced by this cause; and on that account it was usual to beat drums and cymbals to ease her labours, and render the power of magic less effectual.

The Arcadians believed that they were older than the moon. The chariot of Luna is drawn by two horses.

GENIUS.

Under this name was adored the god of nature, or the animating principle which gave life and movement to the universe. Besides this principal genius, which embraced entire creation, there were many particular ones; and empires, provinces, cities, and even individuals had each their own. Some philosophers maintain that every man had two of these genii or demons, the one bad and the other good, which presided over his actions, gave him their private counsels, and carefully watched over his most secret intentions. These demons had the power of assuming whatever shape was most subservient to their purposes. The day of death was consecrated to the good genius, and sacrifices offered to him of wine, flowers, and incense. At the moment of death he delivered up to judgment the person with whose care he had been intrusted, and according to the evidence he delivered, sentence was passed over the body. The demon of Socrates is famous in history. That great philosopher asserted that his genius informed him when any of his friends was going to engage in an unfortunate expedition, and deterred him from the commission of all crime and impiety.

Though at first considered as the subordinate ministers of the superior deities, these genii at length received divine honours, and had altars and statues erected to them. The good genius was represented as a smiling youth, crowned with flowers, holding in one hand a cup and in the other a horn of plenty, ears of corn, or a vine-branch bearing fruit. He was adorned with the wings of a butterfly, like all the beings who participated in the nature of the soul, of which the butterfly was the symbol. The bad genius appeared as a frowning old man, holding on his wrist an owl, a bird of evil omen.

PLUTO AND THE INFERNAL DIVINITIES.

In the history of Ceres have already been related all the adventures of the lives of Pluto and his wife Proserpine. These adventures are not numerous—the terrors which surrounded these divinities naturally checking curiosity, and freezing imagination. They were never invoked but in darkness, and their dreadful names were employed only in sinister or funeral ceremonies. They had temples and altars, but silence reigned within and around them, as in their dismal domains, and the sacrificing priests alone dared to penetrate the mysterious enclosure. The victims offered to them were always black, and the blood was not sprinkled upon the altars, or received into vessels as in the other sacrifices, but allowed to run down into the earth, as if to reach their dreary dwelling. Among plants the cypress, narcissus, and maiden-hair, were sacred to them, as was everything that was deemed inauspicious, particularly the number two.

Pluto is often represented carrying off Proserpine in his golden chariot, drawn by four black horses. He then wears his ebony crown; a thick beard covers his chin; and even in a moment of such excitement he is characterized by a severe and melancholy air. But his usual representations exhibit him in hell, seated upon a throne of ebony or sulphur, and surrounded by flames. He wears then the helmet manufactured for him by the Cyclops: he holds in his hand a sceptre, a pitchfork, or a pike. The sceptre marks his power, the fork his severe justice, the pike the protection he accords to the souls of the just. In the other hand he holds a key, to indicate that the gates of life are closed upon those who enter his empire. Proserpine is represented either fainting in the chariot in which Pluto bears her away, or seated by his side on the throne of Hell. In

the one case she holds in her hand the flowers of the narcissus, which she was gathering at the moment in which she was seized by Pluto; in the other she carries a torch, such as is usually seen in the hands of Ceres. Sometimes both Pluto and Proserpine are represented with bushels on their heads, which denotes an Egyptian origin.

In spite of its terrors, some mortals, either favoured by Jupiter, or supported by their own audacity, were courageous enough to visit the dreadful regions of the dead. The awful guardians of the dark shore recognised by an infallible sign those whose enterprise was favoured by the gods, and punished by fearful chastisements the impious temerity of the others. In the thick shade of an ancient forest consecrated to Proserpine, grew a tufted tree that bore a golden branch, which the queen of the dark dwellings exacted as a gift from those who visited her dominions. The flexible bough readily yielded to the eager hand of the favoured mortal, but resisted all the efforts of those to whom it was not permitted to penetrate into the mansions of gloom, to separate it from the sacred stem. Provided with this magical branch, and a cake, the use of which will be afterwards explained, the adventurous traveller had no obstacle to dread.

At a little distance from the forest was a lake, overshadowed on all sides by the lugubrious yew, and the funereal cypress: no mortal knew its depth—its black waves exhaled a poisonous vapour, which made the birds shun its desolate banks; its waters were indispensable in all enchantments and magical processes; it was the lake Avernus, consecrated to Pluto. At one of its extremities stood an enormous cavern, formed of rocks heaped on one another; the eye was lost in its lengthening darkness, which seemed to lead to the centre of the earth; pestiferous vapours defended its approach, and indicated the entrance to hell. Beyond this dreadful

passage Night,* with her faithful minister Silence, held their sombre empire. Through its thick darkness an uncertain and deceitful light gave warning that the kingdom of Pluto was near. At its entrance devouring Remorse stood cursing himself, with his constant companion unavailing Complaint by his side. Near them was seen Sickness, with her livid complexion, and sad Old Age, struggling with Death, who overcame her; the monster sported with her feeble efforts; his extended jaws revealed his frightful joy; he ground his teeth, and brandished his irresistible scythe; whilst Fear, who turned her back upon him, perceiving its shadow, stood transfixed, with shaking limbs and bristling hair. At some distance from this horrible group, Hunger, the mother of Crime, devoured herself; near her despairing Misery languished on the humid ground; whilst Labour exhausted herself in vain endeavours to raise her. Insensible to all their pains, Sleep, the son of Night, and brother of Death, slumbered profoundly in the arms of Morpheus, his principal minister. Care, with his wrinkled brow, regarded him with an uneasy and jealous aspect; whilst guilty Joy seemed desirous to awaken him. On the other side were seen the iron beds of the avenging Furies; murderous War dropping blood, and Discord agitating the hideous serpents which hiss upon her head.

In the midst of this first enclosure an enormous elm extended afar its sombre branches; its black foliage was

* The ancients regarded Night as the mother of most of the inferior divinities of hell—such as Sleep, Death, Dreams, Discord, Fraud, the Parcæ, &c. &c. She was worshipped with great solemnity, and had a famous statue in the temple of Diana at Ephesus. It was usual to offer her a black sheep, as she was the mother of the Furies, and a cock, as that bird proclaims the approach of day. She is represented as mounted on a chariot, and covered with a veil bespangled with stars. The constellations generally preceded her as her constant messengers. Sometimes she is seen dressed in mourning, crowned with poppies, and seated in a chariot drawn by black horses or owls.

inhabited by deceitful dreams, and each leaf was the asylum of one of those children of illusion. The shades of the monsters of fable wandered under its shadow; they had ceased to be really formidable, but they had still the power to terrify. Issuing from this enclosure, the way conducted to the shores of the Acheron.* Rapid and impetuous, it rolled its foaming waves with a deafening noise into the Cocytus—an unwholesome and putrid marsh formed by the tears of the wicked. An innumerable multitude crowded its frightful shore, stretching their hands towards the last asylum; all ranks were there confounded, all distinction ceased; the rich and the poor, the young and the old, the wise and the ignorant, the tyrant and his slaves, strove alike with eager haste, uncertain of the fate which awaited them. A funereal bark, steered by Charon, carried them to the opposite shore. Charon was the son of Erebus and Nox: he preserved in his eternal old age all the strength and vigour of manhood; his eyes shone with a divine fire; while his white and shaggy beard added to the austerity of his severe countenance; his ragged and filthy mantle was his only covering, and was tied upon his shoulder, to leave him greater freedom in managing his oars. He chose at his will from the importunate crowd those whom he wished to carry over first; † he greedily re-

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* "A river of Thesprotia, in Epirus. Homer called it, from the dead appearance of its waters, one of the rivers of hell; and the fable has been adopted by all succeeding poets, who make the god of the stream to be the son of Ceres without a father, and say that he concealed himself in hell for fear of the Titans, and was changed into a bitter stream over which the souls of the dead are at first conveyed. It receives, say they, the souls of the dead, because a deadly languor seizes them at the moment of dissolution. Some make him son of Titan, and suppose that he was plunged into hell by Jupiter for supplying the Titans with water. The word Acheron is often taken for hell itself."—*Lempriere's Class. Dic.*

† As Charon demanded an obolus for the passage-money across the Acheron, it was customary for the ancients to place that coin under the tongue of their deceased friends at burial.

ceived the money which was paid him for the passage, and rudely repelled the unfortunate beings who, not having been honoured with a funeral, were obliged to wander on the shores of the Acheron for a hundred years, before the inexorable ferryman could be prevailed upon to waft them to the other side. He was especially careful that no living creature should penetrate into the regions of the dead; he never forgot that his complaisance to Hercules had cost him a year of frightful imprisonment, and the sight of the golden bough for Proserpine was the only passport he would recognise.

The three-headed dog Cerberus, the fruit of Typhon's union with Echidna, guarded the banks of the Styx, which was the next obstacle that defended the entrance of hell. Chained in a gloomy cave, he kept vigilant watch to prevent the living from entering the infernal regions, or the dead from escaping thence. Those heroes who in their lifetime visited Pluto's kingdom, threw to him a magical cake composed of meal, oil, milk, poppies, figs, and honey, and seized the moment in which the hungry monster devoured it, to pass the Styx. Orpheus lulled him to sleep with his lyre when he descended in search of Eurydice, and Hercules dragged him from hell altogether, when he went to redeem Alceste.

The river Styx wound its waters nine times round the empire of darkness. It received its name from a daughter of Oceanus and Tethys, who with her three daughters, Valour, Strength, and Victory, were the first to assist Jupiter in his war against the Titans. To reward her zeal, the king of gods and men commanded that an oath made by invoking her name should be inviolable. If any of the divinities violated the sanctity of an engagement thus solemnly made, Jupiter obliged them to drink of the water of the Styx, which lulled them for one whole year in senseless stupidity; for the nine following years, they were excluded from the society of Olympus,

and deprived of the nectar and ambrosia of the gods; and not till the expiration of this term of punishment could they be re-admitted to the assembly of the deities, or resume their original privileges.*

The immense domain of Pluto was divided into seven separate parts. In the first were the souls of children withdrawn from the world before knowing it; for them the cup of life had only been filled with milk, the poison of vice had not stained their lips; but as they had not passed through the expiatory trials of adversity, their innocence was without virtue, and they were neither rewarded nor punished.

In the second division wandered the victims of calumny. The punishment which they had not merited expiated their faults, and the injustice of man disarmed in their favour the vengeance of the gods.

The third partition was destined for suicides, who, courageous from weakness, had dared to quit life from the fear of suffering. Incessantly tormented by the desire of returning to life, they would with joy have endured all the evils with which it is sown, but once to have looked upon its light again; but the justice of the gods deprived them of that hope. Having been unable to support the weight of life, their eternal punishment was the dread of annihilation.

A forest of myrtle covered the fourth division, which was called the Field of Tears, and was the sojourn of unhappy or perjured lovers. Still a prey to the griefs which embittered their earthly existence, they wandered solitary and forlorn through the shaded alleys of this melancholy wood.

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* According to some writers, the Styx was a small river of Nonācris, in Arcadia, whose waters were so cold and venomous that they proved fatal to such as drank them. They even consumed iron, and broke all vessels. The wonderful properties of this water suggested the idea that it was a river of hell, especially when it disappeared in the earth a little below the fountain-head.

Warriors, whose only virtue was their valour, inhabited the fifth division. Weapons, horses, and chariots, still engaged their attention; and they reckoned with pride their honourable wounds, whose marks even in their disembodied state they retained.

On leaving the abode of the Warriors, were discovered two roads, the one leading to the palace of Pluto and the Elysian fields; the other to Tartarus, where the most impious and guilty of mankind were punished for their crimes. It was situated at a greater distance from earth than earth is from heaven, was surrounded by a triple wall of brass, and the burning streams of the river Phlegethon, and hidden from sight by a cloud of darkness three times more gloomy than the obscurest night. It was entered by a lofty tower, whose gates of adamant neither men nor gods could open.

Near the enclosure inhabited by the shades of infants, was a place called the Field of Truth. It joined Tartarus on one side, and the Elysian fields on the other. It was here that souls just freed from the body came to render an account of their actions, and receive their sentence. The dreadful tribunal before which they appeared was composed of three judges—Minos and his brother Rhadamanthus, the sons of Jupiter and Europa, and Æacus; also a son of Jupiter by Egina. The office of Æacus was to render a faithful account of even the most secret actions of the souls who appeared in judgment. Minos * was the supreme and absolute adjudicator of rewards and punishments, and Rhadamanthus delivered over the guilty to the Furies for execution. Neither flattery nor calumny could bias these inflexible judges. Divested of

* Minos was a king of Crete, who gave laws B. C. 1406, which were still in force in the age of Plato. His justice and moderation procured him the appellation of the confidant of Jupiter, who rewarded his equity by appointing him after death supreme judge of the infernal regions. In this capacity he is represented seated in the midst of the shades, a sceptre in one hand, and in the other the urn filled with the destinies of mankind.

all the meretricious adjuncts which might have imposed on his fellow-mortals, and reduced to his original littleness, man appeared before them such as he had been during life, in the sight of the omnipresent deity.

The Furies executed the sentences of the infernal judges. They were three sisters, called Tisiphone, Megæra, and Alecto, and were the daughters of Nox and Acheron. Collectively they were called the Eumenides, Terror, Rage, Pallor, and Death accompanied them. Tisiphone was the first who seized upon the guilty shade: she struck him incessantly with her dreadful whip, insulted his misfortunes by recalling to him the enormity of his crimes, and called loudly to her sisters to aid her in increasing his torments. They ran at the sound of her voice, armed like herself with a burning torch, and a scourge of scorpions, with which they executed terrible vengeance, by a refinement of cruelty often presenting to the criminal a faithful mirror which revealed to his horror-stricken gaze all the deformity of a soul disfigured by vice.

Hell was not the only theatre in which the Furies exercised their cruelty. They punished the guilty by wars, pestilence, and the other plagues which Heaven in its fury pours upon the earth. Followed by Remorse, they tracked the steps of criminals until they had expiated their transgressions by the required sacrifices, or repentance. The worship of these dreadful goddesses was almost universal, and people dared not to mention their names, or fix their eyes on their temples. They were honoured by sacrifices and libations, and had a temple in Achaia, which, when entered by a criminal, suddenly rendered him furious, and deprived him of his reason. They were represented with a grim and frightful aspect, black and blood-stained garments, and serpents wreathing round their heads instead of hair.

Leaving Tartarus on the left, the road led directly to the palace of Pluto, which was the work of the Cyclops. In its construction they had skilfully combined every species of metal—gold being the predominating material—for Pluto not being able to render his abode beautiful, desired that it should be at least magnificent. The golden branch destined for Proserpine was suspended at one of the gates of the palace, but no mortal foot was permitted to cross the threshold. Besides Pluto and his queen, it was inhabited by Destiny, a blind and inflexible old man, to whose sway the entire universe was subject—the gods themselves being obliged to acknowledge it. His decrees, called *destinies*, were engraven from all eternity in ineffaceable characters; and the gods often went to consult them. He was represented as having the terrestrial globe under his feet, and holding in his hand the urn which contained the various destinies of the human race; his head was surmounted by a crown of stars; and he carried a sceptre to indicate his sovereign power. He was sometimes symbolically represented by a wheel fixed by a chain: at the top of the wheel was placed a heavy stone; at the bottom two horns of plenty, filled with javelin points.

The Parcæ or Fates were the ministers charged to execute the sentences of the blind divinity. They were three sisters, the daughters of Jupiter and Themis. Clotho, the youngest, presided over the moment of birth. Lachesis spun out all the events and actions of life; and Atropos, the eldest, cut with her scissors the thread of human existence. Wool was the material they employed to weave the webs of fate, and its colour indicated the destiny of the being subject to their decrees. Black prognosticated a short and unhappy life, white a long and fortunate one, and, for some eminently favoured mortals, they spun threads of silk and gold. Their power was great and extensive: they were the arbiters of the life and death of mankind; and whatever of good

or evil befell mortals in this world, proceeded immediately from them.

Their worship was well established in Greece, and though mankind were convinced that they were inexorable, and that it was impossible to propitiate them, they were yet eager to show a proper respect to their divinity by raising to them temples and altars. Their votaries yearly sacrificed to them black sheep, during which solemnity the priests wore garlands of flowers. The Fates were represented as three old women, crowned with chaplets of wool, intermingled with the flowers of the narcissus, and wearing white robes, bordered with purple. One held a distaff, another the spindle, and the third a pair of scissors.*

The dreadful Nemesis, who alone of all the deities could command Destiny, and sometimes even dictated to him his decrees, was the daughter of Jupiter and Justice, and presided over celestial vengeance. She did not confine herself to the palace of Destiny, but, incessantly traversing the entire universe, she watched in this world, as well as in the other, over the punishment of the guilty. Her omniscience penetrated the most secret motives of the actions of men. Her chastisements were severe but equitable, and the proudest heads were forced to bend to her yoke. She especially delighted in confounding the vainglorious, puffed up with a sense of their own merit; to humble the arrogant, intoxicated by prosperity; the pride of pedantry, the vanity of beauty, and the insolence of brute courage. She never pardoned the offences of children towards their parents, nor those of inferiors against their legitimate superiors; and she was the unsparing avenger of outraged love. Nemesis was particularly worshipped at Rhamnus, in Attica, where she

* Some writers represent the Fates as seated on radiant thrones, amidst the celestial spheres, wearing robes spangled with stars, and crowns on their heads, and call them the secretaries of Heaven, and the keepers of the archives of eternity.

had a celebrated statue, ten cubits high, made of Parian marble by Phidias. The Romans were also particularly attentive to the adoration of a divinity whom they solemnly invoked by the sacrifice of victims, before declaring war with their enemies, to show the world that their wars were undertaken upon the most equitable grounds. The people of Smyrna were the first who represented her with wings, to indicate with what celerity she was prepared to punish the wicked by sea as well as on land, as is intimated by the helm and wheel which her statues hold in their hands. She usually wore a crown surmounted by stags' horns. She was sometimes covered with a veil, to mark the impenetrable decrees of divine justice. Her robe was white to signify their purity; frequently with one hand she raised her mantle to her face, as if to hide from her view the actions of the wicked, while in the other she held a sheathed sword, ready to execute justice, if it were necessary to draw it from the scabbard.

A divinity, whose influence was of a very different nature, also resided in the palace of Pluto, as the guardian of his treasures,—this was Plutus, the god of riches, son of Jason and Cybele. His mother having granted to him the distribution of the treasures contained in her bosom, he declared that he would communicate them only to men possessed of knowledge and virtue. To hinder the effect of his good intentions, which might have rendered the learned idle, and the virtuous luxurious, Jupiter rendered him blind, that he might distribute his favours indiscriminately. He was brought up by the goddess of peace, and on that account Pax was represented at Athens as holding the god of wealth in her lap. He was made lame, because he came slowly and gradually to fulfil the desires of mortals; and winged, to intimate that the benefits he lavished often rapidly vanished.

At a little distance from the palace of Pluto were situated the Elysian fields,—the happy abode of virtuous

souls. There an eternal spring reigned,—a new sun and stars, unveiled by clouds, shone on its flowery meads, and the winds were only felt by scattering from their wings the delicious perfumes of roses freshly blown. The song of birds warbling in the evergreen groves was interrupted only by the melodious voices of great poets or celebrated musicians, and the gentle murmur of the softly-flowing Lethe invited to a sweet repose. The smiling fields of this blissful region renewed their productions three times a-year, and alternately presented blossoms and delicious fruits. Its pleasures were innocent and refined,—freed from the oppression of sorrow, and the burden of old age. Its inhabitants eternally preserved that state of existence in which they had been most happy, and still enjoyed the pleasures which had brightened their mortal career. The shade of Achilles waged war with wild beasts, while the Trojan chiefs innocently amused themselves in managing horses, or in handling arms; robust Athletæ exercised themselves in wrestling; the young, in the vigour of manhood, rushed into the lists, while cheerful old men invited each other to the temperate banquet. To this physical well-being the absence of spiritual evils was added, to complete the happiness of the blessed. Ambition, the thirst for gold, envy, hatred, and all the unruly passions which agitate mortality, no longer disturbed the tranquillity of the dwellers of Elysium. The banks of the river Lethe, which watered the Elysian fields, were constantly crowded by an innumerable multitude of *manes*, who had in hell expiated the crimes with which their lives had been stained. They came thither to drink long draughts from the limpid stream, whose waters possessed the magic power of eternally effacing from their memory the degrading recollection of their vices, and of the dreadful torments by which they had been expiated.

At the extremity of the Elysian fields were two gates, the one of horn, the other of ivory: through the first

passed the true dreams sent by the god of sleep, through the other the vain illusions, and deceitful visions, which delude mankind.

As there are some crimes which a whole eternity of punishment cannot expiate, those who had been guilty of such remained forever under the avenging scourges of the Furies, and experienced a relaxation from their tortures only when, by the command of Hecate, they visited the world they had quitted, to terrify or torment those who still inhabited it.

The dreadful Hecate, who seized upon the soul at the moment of death, possessed an absolute power over it. It was she who presided over enchantments, expiations, and poisonings. Circe and Medea learned from her their infernal art. At the cries of the magicians, seconded by their magic ceremonies, and horrible sacrifices, she quitted hell, and, at their desire, called up the *manes* they named, and forced them to answer to their questions.

This terrible divinity was generally represented like a woman, with the head of a horse, a dog, or a boar. Sometimes she had three different bodies and heads joined by one neck. Dogs, lambs, and honey, were offered to her, especially on highways and cross roads, whence she obtained the name of Trivia. Her power extended over earth and sea, heaven and hell, and to her kings and nations supposed themselves indebted for their prosperity.

Inferior Deities.

The number of the *Dii Minorum Gentium*, or Inferior Deities of the ancients, was so great, that some authors reckon no fewer than 30,000 for the Roman empire alone. To these succeeding ages have added an almost equal number, and indeed they were so numerous, and their

functions so various, that temples were erected, and sacrifices offered to *unknown gods*,—that is to say, to those who had not yet manifested either their power or their existence, but whom superstition feared to offend by even an involuntary negligence.

Man saw a superior agent in the heavenly bodies, the elements, or the trees, and supposed that the waters which communicated fertility to his fields and possessions were under the influence and direction of some invisible power, whose favour or wrath he was solicitous to propitiate or deprecate. To these were added some deities called demi-gods,—that is, persons who merited divine honours by the greatness of their exploits, their uncommon services to mankind, or from being the children of the immortal gods. Besides these, all the passions and moral virtues were reckoned as powerful deities; and in process of time, not only good and virtuous men, who had been the patrons of learning, and the supporters of liberty, but also thieves and pirates were admitted among the gods; and the Roman senate courteously granted immortality to the most cruel and abandoned of their emperors.

In the course of this work, mention has been made of several of these inferior agents in the history of the principal deities, to whom they were subordinate, or with whom they had a great affinity. It is impossible, and would be a useless task, were it a possible one, to particularize the host of divinities to whom the ancients of Greece and Rome rendered worship. All that can be accomplished in such a work as this, and indeed all that is desirable to be done, is to give the received opinion and description of the principal of those who have not yet been treated of. Amongst the Romans, all the divinities who did not belong to the class of the great gods, the Lares, Penates, or *Dii indigetes*, were called Semones, which, seeming to be that class which most naturally follows the superior deities, shall be the next to claim

the attention of the reader; and as the most ancient, if not the most conspicuous of the number, Nox or Night shall be selected first for consideration.

NOX

Was the daughter of Chaos, and one of the most ancient of the heathen deities. From her union with her brother Erebus, she gave birth to Day and Light, and was also the mother of Death, Discord, Dreams, Old Age, the Parcæ, Hesperides, Fraud, &c. By some poets she is called the mother of all things, of the gods as well as of men, and was therefore worshipped with great solemnity by the nations of antiquity. It was usual to offer to her a black sheep, as she was the mother of the Furies; a cock was also sacrificed to her, as that bird proclaims the approach of day. She had a famous statue in the temple of Diana, at Ephesus. In her representations, she is usually seen mounted in a chariot, drawn by bats or owls, and covered with a black mantle or veil, bespangled with stars. Sometimes she holds two children under her arms—the one black, to represent death, or rather darkness; the other white, to indicate sleep, or day. Some of the moderns have described her as a majestic female, attired in mourning, and crowned by a garland of the sleep-inspiring poppy. She is constantly preceded by the constellations, and followed by Aurora.

AURORA

Was the daughter of Hyperion and Thea, or, according to some, of Pallas, the son of Crius, hence her surname of Pallantias. Her office in Heaven was to open the vermilion gates of the palace of the Sun, who instantly

issued forth, and incessantly pursued without ever being able to reach her.

She married Astræus, by whom she had the winds, the stars, &c.; but she did not confine her affections to her husband. Having been captivated by the beauty of Tithonus, son of Laomedon, king of Troy, she carried him off, and he, in return for his love, begged from the goddess the boon of immortality, which she granted. But exemption from death cannot confer happiness; in asking eternal life, Tithonus had forgotten to supplicate also for the beauty and vigour of youth. He soon grew old, decrepit, and infirm; and as life then became insupportable to him, he prayed Aurora to remove him from the world. As he could not die, the goddess changed him into a grasshopper. His two sons by Aurora were Emathion, who gave his name to that part of Macedonia over which he reigned; and Memnon, king of Ethiopia, who was killed by Achilles in sight of the Grecian and Trojan armies, before the walls of Troy. His mother was so inconsolable for his loss, that she is supposed to weep for him still; and it is her tears which form the dew that refreshes the kingdom of Flora. *

Aurora having become disgusted with the increasing decrepitude of Tithonus, became enamoured of Cephalus, the husband of Procris, daughter of Erechtheus, king of Athens. The goddess found him so devotedly attached to his wife, that she was forced to permit him to return to her society; but before doing so, she engaged him to

* The Ethiopians erected a celebrated statue in honour of this monarch, which had the wonderful property of uttering a melodious sound every morning at sunrise, like that which is heard at the breaking of the string of a harp when it is wound up. At the setting of the sun, and in the night, the sound was mournful. This celebrated statue was dismantled by Cambyses, when he conquered Egypt, and its ruins still astonish travellers by their grandeur and beauty.

Memnon was the inventor of the alphabet, according to Anticleides, a writer mentioned by Pliny.

prove her fidelity, by presenting himself to her under the form and habit of a foreign merchant. Procris having suffered herself to be tempted by the gold of this stranger, was so ashamed, on her husband discovering himself, that she fled into Eubœa, where she was admitted into the number of the attendants of Diana, who presented to her a dog, always sure of its prey, and a dart, that never missed its aim, and which always returned to the hands of its mistress of its own accord.

The pleasures of the chase could not, however, make her forget Cephalus; ardently desiring to see him again, she returned to him in disguise and found means of effecting a reconciliation with him. They loved each other with greater tenderness than ever, and Procris presented to her husband the gift of Diana. As he was particularly fond of hunting, he repaired every morning early to the woods to enjoy his favourite amusement, and after undergoing the fatigue attendant on it, was wont to lay himself down in the cool shade and earnestly invoke Aura, or the refreshing breeze. This ambiguous word was mistaken for the name of a mistress; and some mischievous informer filled the bosom of Procris with the fiercest jealousy, by reporting to her that Cephalus every day visited a mistress whose name was Aura. Determined to put his faithlessness to shame, she followed him into the wood where, according to his daily custom, he retired to the shade and called upon Aura. At that name Procris eagerly lifted up her head to see her expected rival; her motion caused a rustling of the leaves of the bush that concealed her, and Cephalus supposing it to be some wild beast, let fly his unerring dart and struck her to the heart. She almost immediately expired in the arms of her husband, confessing that ill-grounded jealousy was the cause of her death.

It is said that Aurora after the loss of Cephalus carried off Orion to the island of Delos; but for the sake

of the reputation of the goddess, it is but fair to state that the abductions thus laid to her charge were fables originating in the sudden disappearance of certain persons from Greece, who went to establish themselves in the East,—the sojourn of Aurora.

This goddess is usually represented as arrayed in a saffron coloured robe, with a veil gathered up at the back of her head, to mark the obscurity of night. She issues from a vermilion palace seated in a chariot of the same metal, sparkling with light and drawn by two white horses. Nox and Somnus fly before her, and the constellations of heaven disappear at her approach. She always sets out before the sun and as the forerunner of his rising. Sometimes she is a young nymph crowned with flowers, and has her chariot drawn by Pegasus; in one hand she holds a lighted torch, from the other she scatters roses on the earth, to indicate her union with Flora. By the Greeks she was called Eos, whence the eastern parts of the world were called Eoa.

THE WINDS,

The sons of Astræus and Aurora, were four in number, namely, Boreas, Auster or Notus, Eurus, and Zephyrus; the other winds were supposed to be their children. The four first were so dreaded by the ancients, that temples were raised and sacrifices offered to them almost everywhere, more particularly in the maritime towns, whose prosperity was so dependent on the favour of these deities.

Boreas, or the north wind, resided in Thrace, and is sometimes called by the poets the king of the winds. He became enamoured of the charms of Oreithya, daughter of Erechtheus king of Athens, who, however, refused to listen to his addresses, dreading so rough a lover. Un-

used to sue, he determined to gain by force what he could not obtain by solicitation; covered with a dark cloud, he descended to the earth and carried the maiden away in a whirlwind. By Oreithya he had four daughters, and two sons, Zetes and Calais, hence called the Boreadæ, who distinguished themselves amongst the heroes of antiquity by their valorous exploits. They delivered their brother-in-law Phineus, husband of their sister Cleopatra, from the Harpies who tormented him, and joined the expedition of the Argonauts. At their return they were killed by Hercules in a dispute, and after death were placed in the number of the winds;—it is they which blow for nine days before the dog-days. They are represented with their shoulders covered with golden scales, wings at their feet, and wearing long hair of an azure colour. Boreas himself is represented as a robust man with wings, his cheeks swollen as in the act of blowing, and his countenance harsh and wrathful. When he traverses the heavens he is enveloped in mists, a whirlwind of dust surrounds him when he crosses the earth. Artists often paint him carrying off Oreithya.

Auster or Notus, the south wind, is the parent of rain. He is of tall stature; his head, whitened by age, is surrounded by clouds, and his garments continually drop rain. The ancients represented him either pouring rain upon the earth or drying his wings after the tempest; but the moderns degrade his attributes by placing a watering-pan in his hand. His breath was considered as pernicious to flowers as well as to health.

Eurus, the east wind, called by the Latins, Vulturnus, was represented by the ancients as an impetuous youth flying, with his hair all loose and disordered, after the tempest which he had excited; but the different effects which he produces in our climates have determined the moderns to depict him sowing flowers with both hands wherever he passes; behind him is perceived the rising sun; his complexion is dark, to indicate his oriental origin.

Zephyrus, or the west wind, called by the Latins Favonius, was for the Greeks and Romans the refreshing breeze which tempered the ardour of their burning suns; they have consequently represented him under the most charming forms. Crowned with flowers, he possesses all the freshness of youth and the celestial beauty of a god. Supported by butterflies' wings, his almost naked body appears transparent, and lightly floats upon the azure air, from whence he calls fruits and flowers into birth by the sweetness of his breath. On this account he was supposed to be the husband of Flora, the goddess of flowers, by whom he had a son named Carpos. His attendants, named after himself Zephyrs, were winged boys, who constantly waited on him to execute his commands.

Zephyrus has been accused of the death of Hyacinthus. Having conceived a great affection for this youth, and finding all his kindness unavailing to win him from his attachment to Apollo, he at last became incensed at his indifference, and resolved to be avenged on his rival. Consequently, one day as the god was playing a game of quoits with his favourite, Zephyrus, as soon as the quoit left the hand of Apollo, blew it on the head of Hyacinthus, who was killed by the blow. Apollo, as has already been related, was disconsolate for his loss, and changed his blood into a flower which bears his name. The people of Amȳclæ in Laconia, celebrated an annual solemnity, called Hyacinthia, in honour of Apollo and his favourite, which continued for three days, during which time the votaries, to show their grief for the death of Hyacinthus, refrained from adorning their heads with garlands and from eating bread. They did not even sing pæans in honour of Apollo, or observe any of the solemnities usual at other sacrifices.

It is obvious that the attributes of the winds must have varied according to the effects which they produced in different countries; it has been generally agreed, how-

ever, to represent them as restless spirits, fickle and turbulent, knowing no law but their own will, and obeying no command but that of their own caprice. To prevent the innumerable evils which resulted to mankind from their lawless tyranny, Jupiter and Juno determined to place them under the rule of a sovereign, and selected for their king Æolus, according to some accounts the son of Hippotes, who reigned in Æolia. He fixed his empire in the Æolian islands, and made Lipari his chief residence. To prevent a repetition of the ravages the winds had so frequently occasioned, Æolus kept them shut up in caverns, from whence he sent them forth at his pleasure, and made them return at his command. It is said that on the return of Ulysses to Ithaca Æolus confided to him all the winds that could blow upon his vessel tied up in a bag; but the companions of that hero having imprudently opened it, they raised a tempest which destroyed the ship.

Æolus was especially protected by Juno, whom he faithfully served, and by whom he was admitted to the table of the gods. He had six sons, and as many daughters, who married each other. He is represented as an austere old man covered with a mantle, and seated on the mountain in whose caves the winds are imprisoned; his eyes are fixed upon the earth, and in his hand he holds a sceptre or rather an iron pike, the point of which rests on the side of the mountain. Sometimes he wears a crown to mark his regal dignity. He was the inventor of sails.

FLORA.

The Flora of the Romans was called Chloris by the Greeks. She inhabited the Fortunate Islands, all the nymphs of which she surpassed in beauty and freshness.

Zephyrus saw her, and from that moment, chained to her steps, he forgot alike the blushing rose and the modest violet; incessantly occupied with her, he sometimes played in the golden tresses of her silken hair, sometimes rapidly agitating his wings, he refreshed her cheeks, glowing with pleasure; and when at the decline of day the nymph with a light step went to rejoin her companions, he vainly endeavoured to retain her. Her floating robe which she abandoned to him escaped his eager grasp, for Zephyrus himself was outdone in swiftness. Seeing his pursuit ineffectual, he at last resolved to carry off the rebellious nymph. The obedient Zephyrs ran at the voice of their chief; some formed garlands to enchain her, others prepared the throne that was to receive their queen, whilst Love himself encouraged and forwarded their labours. Very soon Flora lost sight of the beloved spot which had given her birth; the throne which bore her floated gently in the azure waves of the air, the Zephyrs supported it, their chief conducted them, and Love charged himself with watching over and reassuring the lovely nymph. The winds retained their breath, the gods from the height of Olympus smiled upon the charming *cortège*, and Earth, warned of its approach by the perfumed breath of the Zephyrs, arrayed herself in her most brilliant colours to welcome it. It stopped at last in the vale of Tempe, that smiling part of Thessaly which lies between mounts Olympus and Ossa, where the gods themselves often came to enjoy delights little inferior to those of heaven; and on the first of May, the month consecrated to Love and the Graces, entire nature celebrated the union of the two lovers. Upon her nuptials, Flora received from Zephyrus the empire of the flowers, and the gift of eternal youth.

Flora was worshipped by the Sabines long before the foundation of Rome, and Tatius was the first who built her a temple in that city. Games were celebrated in her honour there, which became infamous from the un-

bridled licentiousness into which they degenerated. This goddess is represented under the form of a beautiful young female, crowned with flowers, and holding in her hand a cornucopia or basket filled also with flowers; her dress is a long robe, surmounted by a tunic and mantle, which she gathers up in front. Sometimes her lap holds flowers.

POMONA AND VERTUMNUS.

The history of these two deities is so intimately connected that it is impossible to separate them. They were both unknown to the Greeks, though held in great veneration by the Romans. Pomona, who presided over gardens and fruit trees, was a nymph as remarkable for her beauty as for her skill and industry; all the rural gods competed for her hand; but having taken a vow of celibacy, she turned a deaf ear to their entreaties. Her indifference, however, did not discourage Vertumnus, the god of orchards, who loved her tenderly, and who having, as his name implies, the power of assuming whatever shape he pleased, had recourse to this art to win her, as he had lost hope that his constancy would make any impression in his favour. He presented himself to her under the different shapes of a fisherman, a soldier, a peasant, and a reaper; but she being aware of the deception, only laughed at his vain efforts to please her, and he had nothing but mortification for his trouble. Vertumnus at last bethought himself of the influence which old women usually exercise over their younger sisters, and one day when the nymph was reposing herself from the labours of the day, he accosted her under the form of an aged matron, and by his adroit flattery disposed her to listen to him. He praised her beauty, her talents, and her taste for a rural life; but with these praises were mingled fears for the future,—she was young, beautiful,

and without protection, and her indifference, carried too far, might draw upon her the anger of Love and his powerful mother Venus; and the artful old woman did not fail to quote in support of her assertions the most tragical histories of the victims of insensibility. She so terrified the young goddess by her representations, that, touched perhaps by the constancy of Vertumnus, she consented to espouse him; at the instant, as may be supposed, the old woman disappeared to give place to the happy god of orchards, to whom she was soon united, and with whom she lived in the most perfect harmony without the slightest cloud ever darkening the heaven of their happiness. When age began to make itself felt by them, they grew young again together, which happened to them every year.

Pomona had a temple at Rome, and a regular priest called *Flamen Pomonalis*, who offered sacrifices to her for the preservation of fruit. She was generally represented sitting on a basket full of fruits, and holding a branch in one hand and apples in the other; she is also painted crowned with vine leaves or clusters of grapes, and holding in her hand a horn of plenty, or basket filled with fruits.

Vertumnus had also a temple at Rome, near "the place where merchants most did congregate," of whom he was one of the protectors. From his frequent transformations he was adored under several forms, but most frequently under that of a young man covered up to the waist, crowned with herbs of different kinds, holding fruit in the right hand, and a horn of plenty in the left. One beautiful statue represents him crowned with ears of corn; the skin of a wild beast is tied round his neck, which he has folded on his left arm to contain the fruits with which it is filled, the head of the animal and the rest of the skin falling over his arm; in his right hand he holds a pruning knife, and his sandals are those of a villager.

PRIAPUS.

Priapus, the son of Venus and Bacchus, presided over gardens; and besides rendering them fruitful, defended them from thieves, birds, and beasts. He was born at Lampsacus, a town situated on the Hellespont, and though at first driven from the city for some offence he had given to its inhabitants, he was afterwards recalled, and adored as a god, and from thence his worship spread by degrees until his divinity became generally acknowledged. He was especially honoured by those who cultivated flocks and honey.

He is generally represented with a human face and the ears of a goat; he holds a stick in his hand, with which he terrifies birds; as also a club to drive away thieves, and a scythe to prune the trees and cut down the corn; and was crowned with the leaves of the vine or laurel. Sometimes his statue, which was usually placed in gardens, was nothing more than a pyramidal post, bedaubed with red paint, surmounted by a head, and without legs or arms; as Mercury, under the name of Hermes, was often represented on the highways, and Terminus at the boundaries of estates. The rocket plant was sacred to Priapus, and an ass was the usual sacrifice offered upon his altars.

PAN.

The worship of Pan was celebrated with very great solemnity all over Egypt, where he was placed in the number of the eight great gods, who ranked before the twelve whom the Romans called *consentes*.* He was represented as a goat, not because he was really such, but for mysterious reasons known to the priests alone. He was re-

* The Dii Consentes, termed also Dii Complices, were the twelve superior deities who constituted the council of the gods.

garded as the emblem of fecundity, and looked upon as the principle of all things. His horns represented the rays of the sun, and the brightness of the heavens was expressed by the vivacity and ruddiness of his countenance. The star which he wore on his breast was the symbol of the firmament, and his hairy legs and feet denoted the inferior parts of the earth.

He had a good deal fallen from his grandeur amongst the Greeks, by whom he was believed to be the son of Mercury and Penelope, before her union with Ulysses, and who made him simply the god of shepherds. His education was intrusted to a nymph of Arcadia, named Sione, who, according to Homer, was so terrified by the sight of such a monster, that she fled and left him. He was wrapped up in the skin of a beast by his father, and carried to heaven, where the gods long entertained themselves with the oddity of his appearance. He was an especial favourite with Bacchus, from whom he received the name of Pan,* which signifies *all things*. The god of shepherds resided chiefly in Arcadia, where the woods and most rugged mountains were his habitation, and where he passed his whole time in watching and deceiving the nymphs, whose torment and detestation he became. Syrinx, one of the most beautiful and faithful of the nymphs of Diana, having had the misfortune to attract his attention, was unlucky enough to meet him one day on Mount Lycæus, at the foot of which the river Ladon, of whom she was the daughter, rolled its peaceful waves. The nymph no sooner saw her hideous pursuer, than she fled to seek a refuge from his hateful addresses in the paternal bosom, but Pan outstripped her speed, and seized upon her at the moment in which she was about to plunge into the river. In this extremity Syrinx had recourse to the nymphs, her companions, who, not being able to deliver her otherwise,

* His name, according to Dr Schmitz, is probably connected with the verb *πάω*, Lat. pasco, so that his name and character are perfectly in accordance with each other.

metamorphosed her into reeds. Pan in despair seated himself beside them, and very soon perceived that, agitated by his breath, they repeated his sighs; he gathered some of them, and formed of them a flute with seven pipes, which has ever since borne his name.

As Pan usually terrified the inhabitants of the country in which he resided, that kind of fear which often seizes upon man without any assignable cause has been called from him *panic fear*. This god is represented as an excessively ugly little man, with his hair and beard extremely neglected, his forehead armed with horns, and having the shape of a he-goat from the waist downwards: he holds a crook as the god of shepherds, and plays the Pandean pipe.

His worship was well established, especially in Arcadia, where he gave oracles on Mount Lycæus. His festivals were introduced from Greece into Italy by Evander, where they were well known by the name of Lupercalia; a designation given, according to Plutarch, in honour of the she-wolf which suckled Romulus, though it seems more likely that it is derived from the Greek name of Pan, who, as god of shepherds, protected the flocks from the rapacity of the wolves. These festivals were celebrated on the 15th of February, when it was customary to sacrifice two goats and a dog, and to touch with the bloody knife the foreheads of two illustrious youths, who were obliged to smile while they were so touched. The blood was wiped away by soft wool dipped in milk. After this the skins of the victims were cut into thongs for the youths, with which they ran into the streets all naked except the middle, and freely whipped any one they met. Augustus forbade any person above the age of fourteen to appear naked or run about the streets during the Lupercalia. Cicero, in his Philippics, reproaches Antony for having disgraced the dignity of the consulship by so doing. The priests who officiated at these festivals were called Luperci, and these were

considered the most ancient and respectable of all the sacerdotal orders. It was divided into two separate colleges, called *Fabiani* and *Quintiliani*, after two of their high priests, named Fabius and Quintilius. The former was instituted in honour of Romulus, the latter of Remus. To these two bodies Julius Cæsar added a third, called after himself *Julii*, and this action contributed not a little to render his cause unpopular, and to betray his ambitious views.

Plutarch mentions that in the reign of Tiberius an extraordinary voice was heard near the Echinades, in the Ionian sea, which exclaimed that the great Pan was dead. The astrologers were consulted, but they were unable to explain the meaning of the supernatural voice, which probably proceeded from the imposition of one of the courtiers who attempted to terrify the emperor.

PALES.

As Pan was the god of shepherds, the goddess Pales presided over sheepfolds and pastures. She was worshipped with great solemnity at Rome; and Romulus and Remus, themselves chiefs of the shepherds, selected the day on which her festival, called Palilia, was celebrated, to lay the foundations of the city,—a circumstance which added a new interest and brilliancy to these festivals, held annually on the 21st of April, when the cattle were driven through burning straw.

FAUNUS.

Faunus, the son of Picus, grandson of Saturn, and father of Latinus, was said to be the third king of Italy, and

reigned 1300 B. C. His bravery, as well as his wisdom, have given rise to the tradition that he was the son of Mars. His great popularity and fondness for agriculture, which he taught to his subjects, made them revere him as one of their rural deities after death, but his divinity was not recognised by the Greeks, and the Romans themselves often confounded him with Pan, and rendered him a similar worship. He was represented with all the equipage of the satyrs, and was consulted to give oracles. The wild olive was sacred to him.

His wife, whose original name was Marica, appears to have been his sister, as she is called the daughter of Picus. On her marriage she received the name of Fauna, and her knowledge of futurity procured for her those of Fatua and Fatuella. It is said she never saw a man after her marriage with Faunus, and her uncommon chastity occasioned her being ranked among the gods.

The satyrs of the Greeks were called indiscriminately by the Romans Panes, Sylvani, and Fauni. They were demigods, whose origin is unknown, and are represented as men, but with the feet and legs of goats, short horns on their heads, and the whole body covered with thick hair. They chiefly attended upon Bacchus, and made themselves known in his orgies by their riot and debauchery. It was usual to offer to them the first fruits of everything.

SILVANUS.

SILVANUS, or Sylvanus, was another of the rural deities of the Romans, and presided over forests. Writers are not agreed as to his origin, but it is supposed he reigned in Italy in the age of Evander. He had several temples at Rome, and a numerous college of priests: men alone were permitted to offer him sacrifices. He was consi-

dered as a great enemy to children, and his name was made use of to terrify them into obedience; this aversion was supposed to proceed from the inclination all children have to break the branches of trees, which were specially under his protection as god of the forests.

Silvanus is sometimes represented like Pan, sometimes under a form entirely human. His attributes in this last case are a pruning knife, and a rude crown made of pine branches, with their fruit: a rustic dress covers him to the knee: a dog is by his side, and, as god of the woods, trees are placed near him. The pine was his favourite tree, though he sometimes carries a branch of cypress, in memory of his beloved friend Cyparissus.

THE NYMPHS.

The Nymphs were female deities among the ancients, who, according to some mythologists, were immortal, while others supposed them subject to death, though their lives were of very long duration. Hesiod reckons their number at three thousand, and asserts that they lived several thousand years. Plutarch obscurely intimates that their term of life extended to no more than 920. They were universally worshipped, though not with so much solemnity as the superior deities; they had no temples, and the only offerings they received were milk, honey, oil, and sometimes the sacrifice of a goat.

They were divided into two classes,—the nymphs of the land and the water nymphs,—and these two great divisions were again subdivided into several lesser ones. Thus, the nymphs of the sea, as has been already stated, were called Oceanides, or Nereides; those that presided over fountains and rivers were named Naiades, Potamides, &c., while the Limnades reigned over lakes and pools. The Oreades were the guardians of the mountains, the

Napæa of the hills and dales, and the Dryades and Hamadryades of the woods and trees. The difference between these two last consisted in the former being able to wander at will under the shade of the trees that were consecrated to them, and join in the sports and pleasures of the other nymphs, whilst the Hamadryades could not quit the tree of which they were the guardian, but lived and died with it. The respect which was felt for them tended much to the preservation of the woods: it was considered a meritorious work to prop a tree falling into decay, or to cover its roots with earth; and no one dared to cut one down until the priests had declared that the nymphs had left it. These deities were represented as young and beautiful virgins, veiled up to the middle, crowned with flowers, leaves, reeds, or shells, and frequently held a vase from which they seemed to pour water. The Hamadryades had the upper part of the body like a young female, covered by their long and flowing hair, while the under part ended in a kind of arabesque, representing the trunk and roots of a tree: they often held a hatchet to defend the tree whose guardianship was intrusted to them. The nymphs of the different countries or provinces usually had a general name, which distinguished the place of their residence; thus, those of Sicily were called Sicelides, those of Corycus, Corycides, &c. &c.

The unfortunate Echo was one of the nymphs of the woods. She was the daughter of the Air and Tellus, and one of the attendants of Juno, whom she used to amuse with long tales to prevent her from interrupting Jupiter in his pleasures: her mistress, however, discovered the artifice, and to punish her deprived her of the power of speech, excepting to repeat the last words of whatever might be addressed to her. In spite of this infirmity, she dared to conceive a violent passion for the beautiful Narcissus, the son of Cephisus and the nymph Liriope, who met her advances with the most cruel con-

tempt. Echo, in despair, withdrew into the deepest recesses of the forests, where, consumed by grief, she pined away until there was nothing left of her but her voice.

Nemesis took upon herself to avenge her outraged love. It had been predicted that Narcissus should live only until he saw himself. Pursued by the goddess he was driven to the border of a fountain, where he sat down exhausted to rest his wearied limbs. He was not long of perceiving his own reflection in the clear wave of the fountain, and became so enamoured of his shadow, that he pined himself to death on finding all his efforts to grasp the beautiful image vain. Self-love being the most miserable of all maladies, it is said his mania accompanied him to hell, where he is supposed still to contemplate his reflection in the Styx.

Pausanias, however, gives a different version of the story. According to him it was to recall the image of a beloved sister, whom he greatly resembled, that Narcissus delighted to contemplate himself in the fountains, and that finding life insupportable without her, he at last destroyed himself. He was changed into the flower that bears his name.

HYGIEIA.

Hygieia, the goddess of health, was the daughter of Esculapius, and was held in great veneration by the ancients. Pericles erected a statue to her because in a dream she had told him the means of procuring an architect, whose assistance he wanted to build a temple. It was customary for the matrons to consecrate their locks to her.

She was represented as a young woman holding a serpent in one hand and a cup in the other, out of which the serpent sometimes drinks.

HYMEN.

Hymeneus, or Hymen, the god of marriage among the Greeks, was the son of Bacchus and Venus, or, according to some mythologists, of Apollo and one of the Muses. The more received opinion however is, that he was a young Athenian of extraordinary beauty, but low origin, who became enamoured of the daughter of one of the richest and noblest of his countrymen, and as the rank of his mistress prevented him from approaching her presence or conversation, he contented himself by following her wherever she went. In a procession in which all the matrons of Athens went to Eleusis, Hymeneus to enjoy the presence of his mistress disguised himself in female attire and joined the religious troop, his youth and fair complexion favouring the deception. A party of pirates by whom they were surprised carried off a great part of the fair devotees, and Hymen, who shared the captivity of his mistress, encouraged his female companions and assassinated their ravishers while they slept. After this, returning to Athens, he promised to restore to liberty the matrons who had been enslaved provided he was permitted to marry the object of his passion. The Athenians consented, and Hymen experienced so much felicity in the married state that the people of Athens instituted festivals in his honour, and solemnly invoked him at their nuptials, as the Latins did their Thalassius, whose history is a good deal similar to that of Hymen. It was supposed that he always attended at nuptial ceremonies; if absent, matrimonial connexions were fatal and ended in the most dreadful calamities. Hymen was represented as a beautiful youth crowned with flowers, chiefly marjorum or roses, holding a burning torch in one hand and a purple vest in the other, a colour which was always used at marriages both by the Greeks and Romans.

MOMUS.

Momus, the son of Sleep and Night, was the god of raillery; and as persons who have no merit but buffoonery are often admitted to the tables of the great, Momus was received at that of the gods. But, as frequently happens with such people, he very soon forgot the dignity of his hosts, and made the gods and goddesses the constant butt of his mischievous sallies, often seasoned with wit which it is easy to exercise when respect is discarded. He established himself judge of the works of the immortals, and found fault with them all. He blamed Vulcan for not having placed a window in the breast of the human form he had made, so that whatever passed there might be brought to light. He censured the house constructed by Minerva, on account of its being too large to be easily removed from a bad neighbourhood. According to him Neptune ought to have placed the horns of the bull he had produced before his eyes in order that he might have struck with surer aim; and finding nothing to censure in the perfect beauty of Venus, he offended the goddess by remarking that her step was too heavy for elegance. So far there was no great harm done, but a satirical humour rarely knows where to stop, and Momus, by his sarcasms, ill-timed jests, and false reports, ended by throwing discord into Olympus. Jupiter, unable longer to tolerate his insolence, drove the impudent parasite from heaven in disgrace; but he has had in all ages and still has numerous disciples among men, who pretty regularly follow the career traced by their master, and most frequently meet the same fate.

Momus is represented in a garment of many colours, ornamented with little bells: in one hand he holds a mask with which he conceals part of his face, and in the other a small figure or puppet. These are also the attributes of Folly, who usually accompanies him, and with whom he has a great affinity.

HARPOCRATES.

Harpocrates, or Horus, was in every respect the opposite of Momus—he was the god of silence. There are some disputes as to his origin, but it is agreed on all hands that it was Egyptian. He was adopted, like many other of the deities of Egypt, by the talkative Greeks, who felt the need of his influence. He was also adored by the Romans: but before knowing him they had divinities to whom they attributed the functions of Harpocrates, and which, contrary to all probability, were two goddesses, called Muta and Tacita; the worship of the latter was introduced into Rome by Numa Pompilius, who judged the goddess of Silence as necessary to the prosperity of his state as the god of Eloquence. Muta, named also Lara, or Larunda, was invoked against slander; there was a festival celebrated in her honour at Rome every year on the 18th of February at which they offered her beans and incense.

To Harpocrates were offered lentils and the first of all vegetables. The lotus, but more especially the peach tree, was sacred to him: it was supposed that in the leaf of that tree was seen the shape of the human tongue, and in its fruit that of the heart of man, and by dedicating it to this god the ancients wished to indicate the harmony which should subsist between the suggestions of the heart and the utterance of the tongue.

Harpocrates is represented as a young man either entirely naked or wearing a long robe, and having an Egyptian mitre or a basket upon his head; the second finger of his right hand is laid upon his lips as if to impose silence, and in the left he holds a lotus flower or a branch of a peach tree. His statue was placed at the entrance of almost all the temples, to make it be understood that the gods should be honoured by silence, or that men having but an imperfect knowledge of them

should speak of them only with respect and reserve. The ancients often had a Harpocrates engraved upon their seals, to indicate that the confidence of familiar correspondence ought to be inviolable.

ATE.

The Ate of the Greeks, called by the Latins Discordia, was the goddess of all evil. By some she was represented as the daughter of Nox, and sister to Nemesis, the Parcæ, and Death; by Hesiod she was said to be a daughter of Eris, and by Homer of Zeus. She sowed such jealousy and dissension among the gods that Jupiter, dragging her away by the hair, banished her forever from heaven, and sent her to dwell among men, where she never ceases to invite them to wickedness and stir them up to commotion and disorder. She is represented with a pale and ghastly look, her garment is torn, her eye sparkles with unnatural fire, and in her bosom she holds a dagger concealed: her head is generally entwined with serpents, and she is attended by Bellona. After this dreadful divinity, it would no doubt be agreeable to introduce to the reader the beneficent deity who remedied the evils of which she was the cause, but in the natural order of succession his attention must be previously directed to her mother, who was Themis.

THEMIS,

The daughter of Cœlus and Terra, was the goddess of justice, or rather divine justice itself. She is sometimes called Astræa, though some mythologists have supposed these were two distinct persons: but their functions and

history are so entirely the same that there seems little doubt of their identity.

Themis lived upon earth during the golden age, but the wickedness and impiety of mankind during the brazen and iron ages drove her to heaven, where, weeping over the crimes and follies of mortality, she forms in the zodiac the constellation of the Balance.

The entire destruction of the human family being threatened by her absence from the earth, and Jupiter being unable to prevail on her to return, had no alternative left but to compel her to become his wife. By this union he had Justice, Law, Peace, and Concord—the two first of which were sent amongst men to supply the place of their mother, and, aided by Force, they constrain them to obey, in part at least, the decrees of Themis, which however they were accused of altering sometimes.

Themis was held in great veneration, and was the deity to whom the inhabitants of earth first raised temples. Her oracle was famous in Attica in the age of Deucalion, who consulted it with great solemnity, and by it was instructed how to repair the loss of mankind. She is represented under the form of a beautiful virgin, wearing on her head a golden crown, a tunic of dazzling whiteness forms her dress, while a sun shines upon her bosom as the symbol of purity of conscience. She is seated upon the clouds; with her eyes cast upon the earth she seems to warn mortals to obey the laws; with one hand she points to heaven as the source of eternal justice, in the other she holds a balance. The attributes of her daughter, Justice, with whom she is often confounded, are a pair of scales in one hand and a sword in the other, to force those to obedience whom she cannot convince. She wears no crown, her dress is a purple robe flowing over a white tunic, which she has borrowed from her mother.

CONCORDIA.

Concordia, the daughter and sister of the two preceding deities, was, as her name implies, the goddess of concord and domestic harmony. Camillus was the first who raised a temple to her, which was situated near the Capitol, in which the senate often assembled for the transaction of business. Besides this she had many other temples and statues, and as much of the happiness of life depended on her favour particular honours were paid to her. She was invoked for the promotion of union between the different bodies of the state, and for the peace of families, neighbours, &c.; reconciliations and the constancy of friendships were attributed to her.

She was represented as a beautiful woman, of a mild and prepossessing countenance, crowned with garlands; in one hand she held two cornucopias entwined, in the other a bundle of rods, as the symbol of the union which makes strength. When she holds a caduceus, it is to indicate that concord has been the result of a negotiation. Two joined hands are one of her most ordinary emblems —sometimes these hands hold a caduceus.

FORTUNA.

As many of the favourites of this goddess would blush to have it revealed, they have averred that her origin was unknown; but upon the authority of Homer she could claim Oceanus as her father, and on that of Pindar, one of the Parcæ as her mother. As riches or poverty, pleasures or pains, blessings or misfortunes, were derived from her hand, it may be supposed there was no deity of antiquity more generally or honourably worshipped. Though much esteemed in Attica, where she

had numerous statues, it was amongst the Romans she was held in highest veneration, by whom there were no fewer than eight temples erected to her within the city. Tullus Hostilius was the first who raised one in her honour, which circumstance fixes the date of the introduction of her worship at Rome at 640 years B. C. Her most famous temple in Italy was at Antium in Latium, where presents and offerings were regularly sent from every part of the country. On the 1st of April, which amongst the Romans was consecrated to Venus, the Italian widows and marriageable virgins assembled in the temple of Fortuna Virilis, and, after burning incense and offering their garments, they entreated the goddess to hide from the eyes of their husbands whatever defects they might have on their bodies.

The goddess of Fortune is represented on ancient monuments with a horn of plenty in her hands, which she empties by chance. She is blindfolded and stands upon a winged wheel, whose rapid movement she follows over a terrestrial globe. To indicate the share she has in military affairs, she sometimes holds a branch of laurel.

TERMINUS.

The god Terminus protected the heritages bestowed by Fortuna. He was supposed to preside over bounds and limits, and severely to punish all unlawful usurpations of land. His worship was first introduced at Rome by the wise Numa, who persuaded his subjects that the limits of their estates were under the immediate inspection of heaven. His temple was on the Tarpeian rock, where he was represented with a human form without feet or arms, to intimate that wherever he was placed he remained immovable. The people of the country with their families assembled once a-year to crown with

flowers and garlands the stones which separated their different possessions, and offered victims to the god who presided over their boundaries. It is said that when Tarquin the Proud wished to build a temple to Jupiter on the Tarpeian rock, Terminus refused to give way for it, though the other gods readily yielded their places for the sovereign of heaven.

ALLEGORICAL DEITIES.

It may be a subject of wonder how the ancients could increase their gods to the amazing number of 30,000, but it will cease to excite surprise when it is taken into consideration that every place consecrated to any use whatever, even the most disgusting, had its tutelary divinity,—as Cloacina, the goddess of common sewers; and that the most trifling as the most important embarrassment or discomfort of life demanded the aid of a supernatural being for its removal or prevention, that we find Mephitis, the goddess of *bad smells*, was an object of worship, and Myiagrus or Myiodes, whose office it was *to drive away flies*, much honoured everywhere, but especially by the Arcadians and Eleans, who constantly burned incense upon his altars. Indeed the divinities of this kind had no limits but those of the imagination; the nations of antiquity personified and deified equally the virtues and vices, the passions of the mind, the qualities and even the diseases of the body,—the very sensations which they excited became for them animated and intelligent beings, and all the phenomena of nature, with the laws which they supposed regulated them, became in their lively imaginations an inexhaustible source of fiction. These creations of fancy were invested with all the appropriate attributes which a highly poetical temperament could suggest, and the brilliancy of imagination and ele-

gance of taste displayed in their allegorical representation can never cease to be a subject of admiration to the world.

Fame, with her enormous wings covered with eyes, incessantly traverses the earth in a rapid flight, repeating by her hundred mouths the rumours which her hundred ears have gathered in her way, and drowning by the noise of her trumpet every other sound, especially the voice of reason. She was the messenger of Jupiter, and had temples and a regular worship.

Courage, the quality most esteemed by the ancients, was represented as an Amazon somewhat resembling Pallas; with one arm she embraced a column, in the hand of the other she held a branch of oak; the lion was her constant attribute. She was called the daughter of Themis, and sister of Temperance and Justice.

Fear, her hair on end, her features convulsed, her eyes dilated and fixed, and her mouth open, seems turned to stone. She had a temple amongst the intrepid Lacedemonians. Theseus and Alexander offered sacrifices on her altars, and even the conquering Romans themselves, the terror of the world, laid victims on her shrines; but this must have been to preserve them from her power, as the vestal virgins daily worshipped Fascinus, the god of enchantments, that he might keep them from envy.

Modesty was a young girl of a gentle aspect and timid shrinking demeanour, covered with a transparent white veil; she held in her hand the rose, whose tender colour so well expresses the blush of modesty, and wore wings, because, banished from earth by the excesses of men, she had sought an asylum with Themis in heaven.

Envy was a withered old woman with a livid countenance, and cunning deeply sunken eyes; her head was encircled by scorpions, and she was devoured by serpents, on whom also she fed. She could not endure the brilliancy of day, the approach of light throwing her into a convulsive shudder. In the obscurity of night, she led

her sister Calumny to the commission of her secret crimes. Her abode was fixed in a cave at the foot of Parnassus, because nothing is so envious as a bad poet.

Prudence had a head with two faces, to indicate her knowledge of the past and the rules she drew from it for the future.

Friendship was a beautiful virgin, clothed in a robe of dazzling white, fastened with sparkling clasps; her head was bare, and her bosom uncovered to the place where her heart lay; she laid upon it her right hand, and with her left arm embraced a withered tree, which supported a vine laden with fruit.

The Seasons were usually represented by winged children, with attributes suitable to each. Thus, Spring was crowned with flowers; near him grew a shrub whose leaves began to shoot forth, and he held in his arms a young kid, or milked a ewe. Summer held in his hand a sheaf of corn, of which also he had wreathed himself a garland, with which he was crowned; in the other hand was a sickle. Autumn had his hands filled with clusters of grapes, or else he carried on his head a basket of fruit like Pomona. Winter, well clothed, and with his head covered, stood near a tree despoiled of verdure; he often carried a bow and arrows, and had wild beasts at his feet, because winter is the season for hunting.

The Hours were the daughters of Jupiter by Themis; they were attached to the service of their father, and often accompanied him. Their office in heaven was to open and shut the gates of Olympus. It was they who conducted Venus to heaven and took charge of the education of Juno. They had a temple at Athens, and in the sacrifices which were offered to them the flesh of the victims was boiled, and not roasted as was usual in other sacrifices.

The general attributes of the Hours were butterflies' wings, dials, and sand-glasses; but each of them was characterized by the tint of her garment, analogous to

that of the sky at the period over which she presided; by her position, which indicated the situation of the sun upon the horizon; by the figure of the planet which governed the hour; and finally, by some symbolical plant or animal, which designated either the occupations of men or the state of nature at the hour represented.

PENATES AND LARES.

The Penates and Lares of the Romans have so close and indissoluble an affinity, that although some mythologists have taken infinite pains to establish a distinction between them, it is scarcely possible to say wherein the difference lies, excepting in the greater antiquity of the name of the first. The Penates were in point of fact the Lares of the Roman empire; their name, like themselves, was foreign to Italy; the Romans boasted of having received them from Æneas, who saved them from Troy, whence Dardanus had originally brought them from Phrygia. The worship of the Lares at Rome was closely connected with that of the Manes, and that of both was analogous to the hero-worship of the Greeks. It arose at first from the custom of the Romans and other nations of antiquity burying their dead within their dwellings, and their belief that the spirit continually hovered over the house to protect its inhabitants; but when superstition had taught mankind to pay uncommon reverence to the statues and images of their deceased friends, their attention was soon directed to a regular worship, and the deities thus constituted were admitted by their votaries to share immortality and power over the world with a Jupiter and a Minerva. In process of time the name of Lares was given not only to the deified spirits of the dead, but to any of the gods whom a state, public body, family, or individual, chose to select as a tutelary divi-

nity; thus, we find that Janus, as the protector of the highways, was in the number of the Lares, as were also Apollo, Diana, and Mercury; and it was not unusual to find the king of heaven himself in the *penetralia* as the chief of the household gods. After the Lares had in this manner acquired a power and dignity which by no means belonged to them in their humble original, they were divided into two great classes, the *private*, or *Lares Domestici*, who presided over families and individuals, and the *Lares Publici*, who were again subject to various divisions; as, the *Lares Urbani*, to preside over cities; the *Lares Rustici*, who protected the country; the *Lares Compitales*, and *Lares Viales*, who took care of the cross-roads and highways; the *Lares Marini*, who watched vessels at sea, &c.

The name Penates seems connected with *penus*, they being the gods who were worshipped, and whose images were kept in the central part of the house or *penetralia*, and who thus protected the whole household. The public Penates of Rome had a chapel somewhere about the centre of the city, in a place called *Sub Velia;* they were represented as two youths with lances in their hands, and similar images existed of them in many other sanctuaries. At Lavinium, the central point of Latium, were kept the Penates which had been brought by Æneas from Troy; and every Roman consul, dictator, or prætor, immediately after entering upon his office, was bound to offer a sacrifice to the Penates and Vesta (who was one of the Lares) at Lavinium.

The images of the *Lares Domestici* were made of silver, ivory, wax, or earth, according to the affluence of the worshipper; they resembled monkeys covered with the skin of a dog, and were placed in a niche behind the door or around the hearth; at their feet was the figure of a dog in the act of barking, to intimate their care and vigilance. On the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-

cellar and the firstlings of fruit for these divinities. Every meal taken in the house thus resembled a sacrifice offered to them, beginning with a purification and ending with a libation, which was poured either upon the hearth or the table. After every absence from the hearth, the Penates were saluted like the living inhabitants of the house; and whoever went abroad prayed to them for a happy return, and when he came back to the house hung up his staff, armour, or the like, beside their images: indeed, there was no event occurring in a family, whether sad or joyful, in which the Penates were not invoked. When the young bride entered her husband's house, her first duty was to offer a sacrifice to the Lares. Young men, on assuming the *toga virilis*, consecrated to the Penates their golden *bulla*,* and freed slaves suspended their chains on their statues.

The images of the Lares in great houses were usually in a separate compartment from that used by the family for domestic purposes, called *ædiculæ* or *lararia*. In the early ages of Rome human sacrifices were offered to them; but Brutus, who expelled the Tarquins, abolished this horrid custom. Pious persons made offerings to them every day, but they were more especially worshipped on the calends, nones, and ides of every month, when their statues were covered with garlands of violets, myrtle, and rosemary, sometimes of poppies or garlic. But in spite of the honours paid and the respect felt for them, it not unfrequently occurred that the household Lares incurred disgrace, and were sometimes even driven from their office with shame, as it was supposed, when any signal misfortune happened to a family, that they had been neglectful of the trust committed to them.

Most mythologists have supposed that *lares* comes

* A hollow ball or boss of gold which hung from the neck on the breast, either in the shape of a heart or having a heart engraved upon it, to prompt youth to wisdom.

from the Etruscan word *lar*, which signifies a chief or leader, and have imagined that the figures of the two youths already mentioned as representing the Lares in the temples at Rome, were the statues of its twin founders. It seems more probable, however, (if a conjecture may be hazarded against such high authority), that the word is derived from the name of the beautiful Naiad who was the mother of the two original *Lares*. This was *Lara* or *Larunda*, the daughter of the river Almon in Latium, celebrated for her excessive loquacity, a fault of which her parents long endeavoured to correct her, but in vain. Having at last, however, with the indiscretion usual to great talkers, revealed to Juno Jupiter's love for Juturna,* that god to punish her cut out her tongue, and ordered Mercury to conduct her to the infernal regions. On their way thither, the messenger of the gods became enamoured of her (all the more readily perhaps because she had lost the faculty of speech), and by him she became the mother of two sons, who received divine honours under the name of Lares, and who, much more probably than Romulus and Remus, were represented in the temples dedicated to the *Lares Publici*.

It was not the spirits of all the dead that were honoured as Lares, but only those of good men. It is not certain whether the spirits of women could be Lares; but from the *suggrundaria* † in Fulgentius, it has been inferred that children dying before they were forty days old might become such. Wicked spirits were called Larvæ or Lemures, and were supposed to wander all over the earth to disturb the peace of its inhabitants. They

* Juturna was sister of Turnus king of the Rutuli. She heard with contempt the addresses of Jupiter, or, according to some, was ravished by him and made immortal. She was afterwards changed into a fountain near the Numicus. The waters of that fountain were used in sacrifices, and particularly in those of Vesta. They had the power to heal diseases.—*Lempriere's Classical Dictionary*.

† Suggrundarium—the grave of a child less than forty days old.

terrified the good, and continually haunted the impious and wicked; and the Romans had the superstition to celebrate festivals in their honour called Lemuria or Lemuralia. They were first instituted by Romulus to appease the manes of his brother Remus, from whom they were called *Remuria*, and by corruption *Lemuria*. These festivals were held on the ninth, eleventh, and thirteenth of May every year, during which time the temples were all shut and marriages prohibited, as the season was deemed unfavourable. To propitiate the Larvæ, and to purify the house, the *pater familias* rose at midnight, and went outside the door, making certain signs with his hand to keep the spectre at a distance. He then washed his hands thrice in spring water, turned round and took black beans into his mouth, which he afterwards threw behind him, and the spectre was believed to gather them up. After having spoken certain words without looking round, he again washed his hands, made a noise with brass basins, and called out to the spirits nine times,—"Begone, ye spectres of the house!" This being done, he was allowed to look round, for by these incantations the spectres were supposed to be rendered harmless.

Heroes and Demigods.

THE FAMILY OF IAPETUS.

The last class of the divinities of pagan mythology was called amongst the Romans *Dei Indigetes:* these were mortals who were believed worthy of immortality and divine honours from their wonderful achievements, their extraordinary services to the human race, or from their being the offspring of some of the great deities. In order to present their several histories to the reader as clearly

and correctly as possible, it has been thought expedient to arrange them in genealogical succession, and to treat of the various members of each heroic family under the names of their ancestral chief.

The first which occurs in ancient history, is that of Iapetus or Japetus,* whom the Greeks regarded as the father of mankind. He was the son of Uranus, and brother of Cronus, Oceanus, &c. He married Asia, the daughter of the last mentioned of his brothers, by whom he became the father of Atlas, Menoetius, Prometheus, and Epimetheus, all of whom were more famous than himself, and who received from him the patronymic Iapetonidæ.

Atlas established himself in Africa, and became king of Mauritania, where he cultivated astronomy and astrology. He married Pleione, by whom he became the father of the Pleiades; and also Hesperis, who was, like himself, of the blood of Uranus, and by whom he had the three famous Hesperides, Ægle, Arethusa, and Hesperusa. In his gardens grew an apple-tree which bore golden apples, possessed of a marvellous virtue, which frequently tempted the cupidity of the heroes of antiquity: this treasure was guarded by a dragon with a hundred heads which never slept. Perseus, after his conquest of the Gorgons, having passed near the palace of Atlas, sought its hospitality, which was denied him, the king having been informed by an oracle of Themis, that he should be dethroned by a descendant of Jupiter. To avenge the insult, Perseus, being unequal to him in strength, presented to him Medusa's head, when he was instantly changed into a mountain which runs across the deserts of Africa from east to west, and so high that the ancients imagined the heavens rested on its top. Other

* We have a striking resemblance in this name to that of the Japheth of Scripture, and no doubt both traditions proceeded from one and the same source.

writers, Hyginus in particular, says that Atlas having assisted the giants in their wars against heaven, Jupiter, to expiate his fault, compelled him to bear the world on his shoulders, and it is in this manner he is usually represented.

Menoetius lived only to commit crimes; Jupiter, enraged at his aiding the Titans against him, struck him with a flash of lightning, and precipitated him into Tartarus.

Prometheus surpassed all the rest of his race in skill and artifice. He it was who, from earth and water, formed the first man; Minerva, delighted with his work, offered him her assistance to perfect it, but all the gifts which she lavished upon it were worthless without the divine fire, which could alone render it an animate being. By her aid, however, Prometheus succeeded in penetrating into heaven, and stole from the chariot of the sun the sacred fire with which he gave life to man, and which he bore to earth in a *ferula*. Jupiter, irritated by this audacity, commanded Vulcan to form a woman of the same materials as those of which Prometheus had made man, and afterwards to present her to the assembled gods. Entire Olympus was so charmed with this beautiful work, that each of the divinities was eager to bestow upon her some gift as a mark of their favour. Venus gave to her beauty and the art of pleasing; the Graces gave to her the power of captivating; Apollo taught her to sing; Mercury instructed her in persuasive eloquence; and Minerva bestowed upon her the most splendid ornaments (a better gift had been a portion of her divine wisdom). From having received all these valuable presents, she was called Pandora, which signifies, The All-endowed. After this, Jupiter gave to her a beautiful box, which she was desired to give to the man who should become her husband,* and was then dismissed

* This is the severest satire ever perpetrated against the female sex; not only inferring that woman was purposely made as a

by the father of the gods, who ordered Mercury to carry her to Prometheus. That sagacious mortal, however, distrusting any gift from Jupiter, whom he was well aware he had offended, refused to receive either Pandora or her box, and warned his brother, Epimetheus, to have nothing to do with either; but, less prudent than his adviser, the latter permitted himself to be captivated by the charms of Pandora, and forthwith married her. On opening the box, which she did not fail to present to him according to the instructions of Jupiter, a multitude of evils and distempers issued from it, which soon spread themselves over the whole world, and have never since ceased to afflict mankind. Hope, the only solace of these miseries, was the single one of all the contents of the fatal box which Pandora contrived to secure; it still remained at the bottom, and has enabled the unfortunate human race to support the evils thus let loose upon them.

Jupiter, irritated beyond measure to see that Prometheus had eluded the punishment to which he had ordained him, ordered Mercury to carry him to Mount Caucasus, and there to bind him to a rock, where, for

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scourge and punishment to man, but that she carries to her husband "all the ills that flesh is heir to." It is really too bad;—but we may gather some "crumbs of comfort" from the older fable of Hesiod, which states that the fatal box was already in the house of Epimetheus, when Pandora entered it as his wife. An oracle had forbidden that it should be opened; but she, full of curiosity, violated the injunction, and thus became the unintentional cause of spreading misery over the earth. Terrified by the mischief she had occasioned, she fortunately exercised her presence of mind in time to shut the lid before Hope had escaped, and thus secured the only balm for the wounds she had thoughtlessly inflicted.

There seems a striking analogy between this most ancient tradition and the Scriptural account of the fall of our first parents. In both, female curiosity is referred to as the cause of all human woes; and as in the pagan history woman secures hope as their solace, so in Holy Writ, from woman alone springs "the Hope of all nations,"—the sole remedy and redemption for mortal suffering and misery.

30,000 years, a vulture was to feed on his liver, which, devoured every day, was to be renewed for fresh torture during the night; after having endured this fearful punishment for thirty years, he was delivered from it by Hercules, who killed the bird of prey that executed the vengeance of Jupiter. Prometheus, as was universally credited, had received the gift of prophecy, and the king of the gods himself consulted him as an infallible oracle. To him mankind are indebted for the invention of many useful arts; he taught them the use of plants; and from him they learned to subdue horses and other animals for the purposes of labour and luxury. As the maker of the first man, the Athenians raised to him an altar in the grove of Academus, where they yearly celebrated games in his honour, including a torch race, in which the competitor who carried his torch without extinguishing it obtained the prize.

"Prometheus bound" is a favourite subject with poets, painters, and sculptors.

The sole fruit of the union of Epemetheus and Pandora was Pyrrha, who married her cousin Deucalion, the son of Prometheus. His father having been banished into Scythia during the wars of the Titans, he grew weary of that lonely retreat, and came to settle in Thessaly, of which he soon became the master and king. During his reign, the Deluge, which is called by his name, and which the Greeks represented as universal, took place. It occurred 1503 years before the Christian era, and was simply a great inundation produced by the waters of the Peneus, whose regular course had been stopped by an earthquake near Mounts Ossa and Olympus. According to the ancient tradition, however, it was supposed to be universal, and to have been caused by the indignation of Jupiter against the prevailing impiety and corruption of mankind. The whole human race was said to have perished in it, excepting Deucalion and his wife, whose virtues obtained favour from heaven.

Instructed by his father, he built a ship, in which he and Pyrrha braved in safety the unchaining of the elements, and stopped at last on the top of Mount Parnassus, the first spot which the receding waters left uncovered. Finding themselves alone in the world, they repaired to the temple of Themis, to consult the oracle as to how they could repeople the earth. It made answer, "When you go from the temple cover your faces, unbind your girdles, and throw behind you the bones of your grandmother." After some consideration, Deucalion perceived that the oracle meant, by his grandmother, the earth, which is the common mother of all things, and by her bones, he understood it intended to designate the stones; and, according to this interpretation, his wife and he fulfilled the command of the oracle. The stones which Deucalion threw behind him immediately became men; those which fell from the hand of Pyrrha were changed into women; and in this manner the world was again filled with inhabitants. Deucalion had two sons by Pyrrha,—Amphictyon, who reigned in Athens after the expulsion of his father-in-law Crarans, and was the first who attempted to interpret dreams and omens; and Hellen, who was king of Phthia, and gave to his subjects the name of Hellenes, which was afterwards adopted as a generic term for all the inhabitants of Greece. By his wife Orseis, he had three sons—Æolus, Dorus, and Xuthus, who divided Greece, with the exception of Athens, amongst them, and became the chiefs of the three nations known as the Æolians, Dorians, and Ionians; these last having adopted the name of Ion, the son of Xuthus, in preference to his own. His second son Achæus in like manner gave his name to the Achæans —a term frequently employed to designate the Greeks in general.

Æolus married Enarete, daughter of Deïmachus, and by her had eight sons and five daughters. The eldest son Cretheus reigned in Thessaly, and married Tyro, by

whom he had Æson and several other children. Æson was father of Jason, so celebrated as the chief of the Argonauts.

Sisyphus, the second son of Æolus, reigned in Corinth, where he was famous only for his crimes, which at last drew upon him the vengeance of the gods. He is represented by the poets as incessantly employed in Tartarus in dragging after him an enormous stone up a mountain, from the top of which it is precipitated as soon as he arrives at the summit. He was the grandfather of Bellerophon, who first taught mankind the art of governing and guiding a horse by means of a bridle. Having had the misfortune accidentally to kill his brother while hunting, he fled to the court of Prœtus, king of Argos. As he was of a handsome appearance, the queen Sthenobœa fell in love with him; and finding that he slighted her passion, she accused him of attempting her virtue. Prœtus, unwilling to violate the laws of hospitality by punishing Bellerophon, sent him away to his father-in-law Iobates, king of Lycia, with letters, in which he begged the king to punish with death a man who had so dishonourably treated his daughter. Iobates, to satisfy his son-in-law, sent the young prince against Chimæra, a monster with the head of a lion, the tail of a dragon, and the body of a goat, which, from its horrible jaws, continually vomited flames and smoke. Minerva lent him for this perilous expedition the winged horse Pegasus, by the aid of which he succeeded in destroying the monster, and returned triumphant to Iobates, who immediately sent him out against the Solymi, and afterwards against the Amazons, both of whom he conquered. The constant protection of the gods compelled Iobates to acknowledge the innocence of Bellerophon. He gave him his daughter in marriage, and, having no son, declared him his successor on the throne of Lycia. His end was extraordinary: accustomed to mount Pegasus, he believed he could fly with him to heaven; but Ju-

piter, to rebuke his presumption, sent a fly to sting the horse, whose rider was thrown, and perished in his fall.

Salmoneus, the third son of Æolus, whom Hesiod calls "the lawless," rendered himself famous by his conquests, which so inflamed his pride, that believing himself of a nature superior to the rest of mankind, he wished to pass for a god. One of the means he employed to establish this idea, was to have a brazen bridge constructed, which traversed a great part of his capital, from whence, seated in a chariot of the same metal, which he made to be dragged along the bridge with a furious noise to imitate the sound of thunder, he darted burning torches upon the unfortunate passengers who chanced to cross his path, who were instantly put to death by the satellites who followed him, as if struck by lightning from his hand. This impiety provoked Jupiter. As the just punishment of his crime, Salmoneus was struck by the bolts he impiously imitated, and placed in Tartarus near his brother Sisyphus.

Athamas, another of the sons of Æolus, was king of Thebes, in Bœotia, where he married Nephele, and by her had a son named Phrixus, and a daughter called Helle. On pretence that Nephele was subject to fits of madness, he put her away and married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicertes: their mother, jealous of the children of the first marriage, who were to ascend the throne in preference to her own, resolved to destroy them; but Phrixus, warned by his preceptor, took flight with his sister, on the back of a ram with a golden fleece, from which Helle fell while crossing the sea, and was drowned in that strait which from her has since been called the Hellespont. Phrixus arrived safe at Colchis, where, in obedience to the oracle, he sacrificed his ram, and consecrated its fleece to Mars. Æetes, king of Colchis, received him with great kindness, and gave him his daughter Chalciope in marriage,

but afterwards envying his riches, he put him to death to obtain possession of them—a crime which was severely visited on him and his people by Jason and his Argonauts. The rest of the tragical history of the family of Athamas has been already detailed under the article *Leucothea*.

The other sons of Æolus have no great celebrity. Amongst them Deion is the most generally known, and that rather by the adventures of his son Cephalus, than by his own. The same obscurity envelops the rest of the posterity of Æolus, with the exception of those who have been already mentioned, and of Perieres, his youngest son. He was the father of Leucippus (whose daughter Arsinoe gave birth to Esculapius) and of Tyndarus, who married Leda, the daughter of Thestius. Jupiter having become enamoured of this princess, approached her under the form of a swan, and in due course she produced two eggs, from one of which came Pollux and Helen, the children of Jupiter, and from the other Castor and Clytemnestra, the offspring of her husband Tyndarus.

Clytemnestra married Agamemnon, king of Argos and Mycenæ. Helen became the wife of Menelaus, the brother of Agamemnon, and was the fatal cause of the Trojan war, which terminated the heroic times.

Castor and Pollux were less remarkable on account of the extraordinary manner of their birth, than for the tender friendship which united them. During life they shared the same pleasures and dangers, and were, after death, in consideration of their inviolable attachment, permitted to share the same immortality. At their birth, Mercury carried them to Pellene, where they were educated. On coming to maturity, they joined Jason in his quest for the golden fleece, and much of the success of his expedition is attributable to the courage of the two brothers. Castor distinguished himself in the management of horses, while Pollux conquered and slew Amycus in the combat of the cestus, and was ever after considered as the god and patron of boxing and wrestling:

both together cleared the Hellespont and neighbouring seas from the pirates who infested them, and were henceforth regarded as the friends of navigation and protectors of mariners. During the Argonautic expedition, in a violent storm, two flames were seen to play around the heads of the sons of Leda. Immediately the tempest ceased, and the sea was calmed, and these two fires, very common in storms, have since been known by the names of Castor and Pollux: when they both appeared, it was a sign of fair weather, if only one, then storms were to be apprehended, and the aid of the presiding deities was invoked. Castor and Pollux made war upon the Athenians, to recover their sister Helen, carried away by Theseus, and from their clemency to the conquered, received the name of *Anaces*, "The Kings." They do not, however, seem on all occasions to have shown the same urbanity of disposition. Having been invited to a nuptial feast, where Lynceus and Idas were about to celebrate their double union with Phœbe and Hilaeira or Elaeira, the daughters of Leucippus, they became enamoured of the brides, and determined to carry them away. This naturally provoked the anger of their lovers; a battle ensued, in which Castor killed Lynceus, and was in his turn put to death by Idas. Pollux revenged his brother's death by killing Idas, and, finding life insupportable without his beloved Castor, he implored Jupiter either to restore him to life, or to deprive himself of the immortality to which, as his son, he was entitled. The king of heaven, with more frugality than kindness, permitted Castor to share the immortality of his brother, and they lived and died each day alternately, or, according to some writers, every six months. Their fraternal love was at last rewarded by Jupiter, and they make in the heavens the constellation of the Gemini, which never appear together, but, like them, rise and set alternately.

The worship of Castor and Pollux was much diffused over the whole of the pagan world. They had numerous

temples, and were regarded as the protectors of seamen and armies. They were represented as two youths of marvellous beauty, riding side by side on white horses, carrying spears in their hands, and completely clothed in armour. The caps which surmounted their heads were in the shape of half egg-shells, in allusion to the manner of their birth. After death they were called *Dioscuri*, "sons of Jupiter," and the ancients were fond of swearing by their divinity. White lambs were offered on their altars.

FAMILY OF EPAPHUS.

Whilst the family of Iapetus established its power in the northern parts of Greece, other descendants of the gods founded kingdoms in the southern provinces of that country, and those adjacent.

Epaphus, who boasted himself the son of Jupiter, and Io, daughter of the river-god Inachus, had founded the kingdom of Egypt, where he built the city of Memphis in honour of his wife, a daughter of the Nile. His daughter Libya, who gave her name to that part of Africa in which she lived, had three sons by Neptune, namely, Belus, Agenor, and Busiris. The first two were the founders of three dynasties. The last does not appear to have left heirs.

FAMILY OF BELUS.

Belus * reigned in Egypt, and had two sons—Ægyptus, who gave his name to the country, and Danaus. The

* There was another king of this name who reigned in Babylon about 1800 years before the age of Semiramis. He was made a god after death, and was worshipped with much ceremony by the Assyrians and Babylonians. His temple was the most magnificent

two brothers at first reigned conjointly, but after some years of union, Ægyptus, desiring sole possession of the kingdom, compelled his brother to abdicate. He had fifty sons, and Danaus having as many daughters, he wished to oblige him to give them to his sons in marriage. Danaus, however, warned by an oracle that one of his sons-in-law should put him to death, refused his consent to this wholesale union of the families; and to avoid the consequences of his brother's resentment, fled into Greece, and became king of Argos. He was scarcely established in his new kingdom, when Ægyptus sent his sons at the head of a numerous army to demand their cousins in marriage. Danaus, not in a condition to resist such a force, feigned to consent to the required conditions, but secretly made his daughters swear that they would destroy their husbands on the first night of their nuptials, and furnished each of them with a dagger to execute his sanguinary command. In this manner all the sons of Egyptus perished, excepting Lynceus, who was saved by his wife, Hypermnestra, and succeeding Danaus on the throne of Argos, transmitted the crown to his son, Abas, the sole fruit of his union with Hypermnestra. By his wife Ocaleia, Abas had two sons, Prœtus and Acrisius; the first was dethroned by his brother, and forced to expatriate himself. Acrisius being informed by an oracle that his grandson should cause his death, determined to prevent his only child Danaë from becoming a mother, and for this purpose confined her in a brazen tower surrounded by guards, and permitted no one to approach her. The king of the gods, however, having seen and admired the princess, made his way to her in the shape of a golden shower; and from this interview she became the mother of Perseus. Acrisius having

in the world, enriched by every succeeding monarch, until the time of the unfortunate expedition of Xerxes against the Greeks, when it was dismantled. He is thought to be the Baal of Scripture, and the Great Beli of Hindoo Mythology.

learnt the birth of his grandson, ordered both him and his mother to be shut up in a chest and thrown into the sea; but Jupiter caused the waves to bear them to the island of Seriphus, where they were found by Dictys, a fisherman, and carried to Polydectes, the king of the country, who treated them with great humanity, and intrusted the care of Perseus' education to the priests of Minerva's temple. Having afterwards conceived a passion for Danaë, who refused to listen to his addresses, he desired to rid himself of her son, that he might compel her to yield to his wishes, and for this purpose sent him against the Gorgons, certain that he must perish in the encounter. His innocence, however, was protected by the gods. Pluto lent to him his helmet, which rendered its wearer invisible; from Mercury he received the *talaria;* from Vulcan a short dagger made of a diamond; and from Minerva a buckler of glass, by which he could see everything without looking directly at it. Thus provided, he repaired to the Grææ, sisters of the Gorgons, and, like themselves, three in number, who had only one tooth and one eye amongst them, which they used each in their turn. Under cover of his helmet, Perseus was enabled to steal these treasures from them, and consented to restore them only after they had made him acquainted with the residence of their sisters. Having by this means obtained every necessary information, he went to the habitation of the Gorgons, whom luckily he found asleep. Knowing that if he fixed his eyes on these monsters, he should be instantly turned to stone, he steadfastly looked upon his shield, which reflected every object, and approaching them with a courage which Minerva maintained, with one blow cut off the head of Medusa, the only one of the sisters subject to mortality. His prize secured, he made all haste to return to Seriphus; but while crossing the Libyan deserts, the approach of night obliged him to alight in the territories of Atlas, king of Mauritania, whom, as has been previously

related, he changed into a mountain, by means of Medusa's head, for refusing him hospitality. Pursuing his journey on the morrow, he discovered on the coasts of Æthiopia the beautiful Andromeda exposed to a sea-monster, sent by Neptune to punish her presumption in comparing her mortal charms to the celestial beauties of the queen of heaven. Struck by the sight, he offered to deliver her, provided he should receive her hand in marriage as the reward of his prowess. Her father Cepheus gladly consenting, Perseus soon confronted the monster, ready to devour the luckless Andromeda, and by the help of his charmed weapons, succeeded in destroying it. This happy event was celebrated with the utmost joy; but the festivity was suddenly interrupted by the arrival of Phineus with an army, resolved to carry off the princess, whom he had long loved. A bloody battle ensued, and Perseus must have fallen a victim to the rage of Phineas, had he not turned against him the same weapon with which he had mastered Atlas. He showed Medusa's head to his enemies, and instantly turned them all to stone, each in the attitude in which he stood. Perseus then retired to Seriphus, where he arrived at the moment his mother had taken refuge at the altar of Minerva from the pursuit of Polydectes. Enraged at the insult offered to Danaë, Perseus entered the hall where the king and his guilty associates were assembled at a repast, and presenting to them the head of the dreadful Medusa, deprived them for ever of the power of working further mischief. He bestowed the kingdom of Seriphus on Dictys, who had not only saved him and his mother from the sea, but had afterwards defended Danaë from the violence of Polydectes; then desiring to return to his native country, he embarked with his mother and Andromeda for the Peloponnesus, previously restoring to the protecting gods the gifts he had received from them, and placing on the Ægis of Minerva the head of Medusa, in token of gratitude for her watchful care. Acrisius, on learning the arrival of his grandson in the

Peloponnesus, fled to Larissa, where Teutamidas the king was at the time celebrating funeral games in honour of his father. This circumstance drew Perseus thither, as he was anxious to signalize himself by throwing the quoit, of which some say he was the inventor, and in flinging it had the misfortune accidentally to kill his grandfather, and thus fulfilled the oracle. This involuntary parricide so preyed upon his mind, that he quitted Argos, exchanging his kingdom for that of his cousin Magapanthes, who reigned in Tiryns. After his death Perseus received heroic honours, and had an altar at Athens in common with Dictys and Clymene. Herodotus mentions that a temple and statue of Perseus existed at Chemnis, in Egypt, and that public games were celebrated in his honour after the manner of the Greeks. The inhabitants of the country affirmed that he often appeared amongst them, and that they sometimes found one of his sandals, which was two cubits long. Whenever this happened, fertility reigned through Egypt. Perseus left several children, of whom the most noted were Sthenelus and Alcæus. The former married Nicippe,* daughter of Pelops, by whom he had Eurystheus; the latter was father of Amphitryon, who espoused Alcmene, daughter of Electryon, king of Mycenæ, under condition that he should not demand from her the rights of a husband until he had avenged the death of her brothers upon the Teleboans. During his absence on this expedition, Jupiter presented himself to Alcmena under the form of her husband, returning victorious from his enemies, and by him she became pregnant of Hercules, the greatest hero of antiquity. On the day on which his birth should have taken place, Jupiter boasted of his becoming the father of a man who should govern the heroic race of Perseus. The jealous and artful Juno prevailed on him to confirm by oath that the descendant of Perseus born that day should indeed be ruler over all the others;

* Nicippe is sometimes called Leucippe, Archippe, or Astydameia.

and no sooner was this done, than by keeping away the Eileithyiæ from the house of Amphitryon, she retarded the delivery of Alcmene, and by the aid of Lucina hastened that of Nicippe, and thus robbed Hercules of the power destined for him by his father. Jupiter was enraged at the deception practised upon him, but could not violate his oath: all he could obtain from Juno was the promise, that if Hercules performed twelve great works in the service of Eurystheus, he should become immortal. Some accounts attribute his gaining this privilege to the fact of Mercury's carrying him, yet an infant, to Olympus, and placing him at Juno's breast while she was asleep. On her awaking, she pushed the child from her, and the milk thus spilt produced the beautiful constellation known as the Milky Way. The birthplace of Hercules is uncertain—some mythologists stating it to be Thebes, others Argos. All agree, however, that from the moment of his birth to that of his apotheosis, he was the object of Juno's implacable hatred and unrelenting persecution. Bent on his destruction, in his eighth month, she sent into the chamber where he and his twin-brother, Iphicles, the son of Ampitryon, were at play, two enormous serpents to devour them. Hercules, undismayed, seized one in each hand, and squeezed them to death, while Iphicles alarmed the whole house by his shrieks.*

The education of the hero was intrusted to several masters. Amphitryon himself taught him to drive a chariot, Autolycus instructed him in wrestling, Eurytus in archery, Castor in fighting with heavy armour, and Linus in singing and playing the lyre. This last mentioned of his tutors, having reproved him severely for his idleness and awkwardness, so provoked him, that he struck him with his lyre, and killed him on the spot; and Amphitryon, to prevent the recurrence of similar outbursts, sent him to herd his cattle—in which

* This incident forms the subject of one of the most richly coloured and exquisitely finished Idyls of Theocritus.

occupation his life passed till his eighteenth year. At this time the vicinity of Mount Cithæron was infested by a huge lion, which preyed upon the flocks of Amphitryon, and laid waste the adjacent country. Hercules destroyed the monster, and immediately afterwards delivered his country from the ancient tribute of a hundred oxen, exacted by Erginus, king of Orchemenus. Such public services speedily became known, and Creon, then on the throne of Thebes, rewarded the patriotic deeds of the hero by giving to him his daughter Megara in marriage, by whom he had several children, and intrusting him with the government of his kingdom.

Eurystheus, acquainted with his successes and rising power, and aware that by the oath of Jupiter he was subject to his will in all things, summoned him to appear at Mycenæ to receive his commands. Hercules refused to obey this insolent requisition; and Juno, to punish him, visited him with furious madness, in the paroxysm of which he murdered his own children, supposing them to be the offspring of Eurystheus. On recovering the use of his senses, he was so horrified with the unfortunate results of his insanity, that in a fit of melancholy he withdrew from the society of men, and sentenced himself to exile for a certain period; after which he repaired to the court of Thestius, who purified him.

Consulting then the Delphic oracle, he was told that for twelve years he must be subservient to the will of Eurystheus, in compliance with the commands of Jupiter, and that after achieving the most celebrated exploits, he should be received into the number of the gods. So explicit an answer determined him to go at once to Mycenæ, and bear with fortitude whatever might be imposed upon him: and Eurystheus seeing so great a man totally subject to him, and apprehensive of so formidable an enemy, at the instigation of Juno commanded him to undertake a number of enterprises, the most arduous ever achieved, which are generally known as the *twelve labours of Hercules*. The compassionate

gods, pitying his unfortunate condition, furnished him with instruments of wonderful power for the accomplishment of his arduous undertakings. From Minerva he received a complete suit of armour, with a helmet, from Mercury a sword, from Neptune a horse, from Jupiter a shield, and from Vulcan a cuirass of gold and brazen buskin. Some writers add a club of brass; but it is the more generally received opinion that that celebrated appendage of the hero was of wood, and cut by himself in the Nemean forest.

The first of the dangerous expeditions upon which he was sent by his tyrannical master was against the Nemean lion, the offspring of Typhon and Echidna, who seem to have been the parents of most of the monsters of antiquity. Unable to destroy him with his arrows (his skin being impenetrable), Hercules boldly attacked him with his club, pursued him to his den, and after a close and sharp engagement, succeeded in strangling him with his hands. In commemoration of this victory, he ever afterwards wore the skin of the animal as a garment. Eurystheus, astonished at the sight of the lion's carcass, which Hercules carried to him, and terrified at the strength and courage he had displayed, forbade him ever again to enter the city, but to await his commands without the gates, and had constructed for himself a brazen vessel into which he retired as soon as Hercules approached Mycenæ.

The second labour to which he condemned the hero was to overcome the Lernean Hydra, a monster which ravaged the country near Argos, and dwelt in a swamp near the well of Amymone. It was formidable by its nine heads (which some mythologists have exaggerated to a hundred), the middle one of which was immortal. Hercules with burning arrows hunted the monster, and with a sickle cut off its heads; but for every one he cut off two grew, and he must have been baffled in his enterprise, had not his faithful friend Iolaus burnt with a

hot iron the wounds occasioned by the decapitations. The immortal head he buried under a rock, and having dipped his arrows in the bile of the monster, thereby rendering the wounds caused by them incurable, he returned in triumph to his hard taskmaster, who declared his victory unlawful, as it had been gained by the assistance of another.

Eurystheus next required Hercules to bring him alive the stag of Ceryneia, a beautiful animal with golden antlers and brazen feet, which had been dedicated to Diana by the nymph Taygete, and which was remarkable for its astonishing swiftness. He pursued it in vain for a whole year: at length it fled from Oenoë to Artemisium, in Argolis, and from thence to the river Ladon, in Arcadia. Here Hercules succeeded in slightly wounding it, caught, and carried it away on his shoulders; but on his way towards Mycenæ he was met by Diana, who snatched the stag from him, and severely reprimanded him for molesting an animal sacred to her. He pleaded necessity, appeased the goddess, and obtained his prize.

The capture of the Erymanthian boar was the next labour to which Hercules was condemned by Eurystheus. This ferocious animal had descended from Mount Erymanthus into Psophis, ravaging the country in its passage, and Hercules was commanded to bring it alive into the presence of Eurystheus. Having chased him through the deep snow, and thus worn him out, he caught him in a net, and did as he was commanded; and Diodorus Siculus asserts that the sight of him so terrified the king, that he shut himself up in his brazen vessel for some days. It was while engaged in this expedition that the fight of Hercules with the centaurs took place. In the pursuit of the boar, he came upon the centaur Pholus, who had received from Bacchus a cask of excellent wine, which, contrary to the wish of his host, Hercules insisted upon opening. The delicious fragrance which issued from it attracted the other centaurs, who

immediately besieged the grotto of Pholus. Hercules drove them away, and they fleeing to the house of Cheiron, were pursued by him thither. In the battle which ensued, he unintentionally wounded his old friend and preceptor, which deeply grieved him; and he tried to save him, but in vain, for the wound was incurable. Feeling the pain of it insupportable, Cheiron prayed Jupiter to deprive him of his immortality, which he desired might be bestowed on Prometheus, and was thus delivered from his torments. This fight with the centaurs, in which Pholus too was accidentally killed by one of the poisoned arrows of Hercules, gave rise to the establishment of mysteries, by which Ceres wished to purify the hero from the blood he had unwillingly shed.

The next in succession of the labours of Hercules was the cleansing of the stables of Augeas, king of Elis, in which were constantly kept three thousand oxen, and which had not been cleaned for thirty years. Without mentioning the command of Eurystheus, Hercules presented himself to the king, and offered in one day to clear his stables if he would give him the tenth part of the cattle they contained as his reward. Augeas readily agreed, believing it impossible that he could accomplish what he undertook; but Hercules taking Phyleus, the king's son, as his witness, turned into the stables the rivers Alpheus and Peneus, and by this means purified them within the time fixed upon. Augeas having learnt, in the meantime, that it was by the order of Eurystheus that he had undertaken the work, refused him the stipulated reward, and declared that he would have the matter decided by a judicial verdict. Phyleus, on this occasion, bore witness against his father, who, in consequence, exiled him from Elis; and Eurystheus declared the work Hercules had performed unlawful, as he had entered into an agreement for payment for it. At a subsequent period, to avenge the faithlessness of Augeas, Hercules marched against him with an army of Argives

and Tirynthians, but was taken by surprise in a narrow defile in Elis by Cteatus and Eurytus, and lost a great number of his warriors. Afterwards, however, he had an opportunity of avenging himself. He slew Cteatus and Eurytus, invaded Elis, and put Augeas and his sons to death, with the exception of Phyleus, on whom he bestowed the kingdom, and then, himself marking out the sacred ground, instituted the Olympic games and festivals.

Near Lake Stymphalus, in Arcadia, the country was infested by innumerable voracious birds, whose claws and beaks (furnished, as some writers say, by Mars), were of brass, the feathers of whose wings were burning arrows, which they darted out on all sides, and who ate human flesh. The sixth labour of Hercules was to clear the country of these ferocious creatures, which he did by means of a brazen rattle given to him by Minerva, with which he startled the herds, and as they rose, shot them with his fatal arrows.

The Cretan bull was said to have been the same that carried Europa across the sea; but most other writers agree that it was sent to Minos by Neptune, in order that he might sacrifice it to his divinity. Minos, however, was so charmed with the beauty of the animal, that he determined to keep it, and sacrifice another to the god; to punish which impiety, Neptune made the bull mad, and caused it to commit great havoc in the island of Crete, where Minos reigned. Eurystheus commanded Hercules to catch the bull, which he did, and brought it on his shoulders to Mycenæ, where he set it free; it then roamed all over Greece, and at last came to the plains of Marathon, where it cuts a figure again in the stories of Theseus.

Eurystheus then ordered Hercules to bring to Mycenæ the mares of Diomede, king of the Bistones in Thrace, which were fed on human flesh. To accomplish this, the hero took with him some companions, made an un-

expected attack on those who guarded the animals, and taking possession of them, conducted them to the sea-coast. But here he was overtaken by the Bistones, and during the fight which ensued, he intrusted the mares to his friend Abderus, who was immediately eaten up by them. Hercules defeated the Bistones, killed Diomede, and gave his body to the horses. After this he built the town of Abdera, in honour of his unfortunate friend, and returned to Mycenæ with the mares, which had become tame after eating the flesh of their master. They were set free upon Mount Olympus, where some writers say they were devoured by wild beasts; while others assert that they were consecrated to Jupiter, and that their breed still existed in the time of Alexander the Great.

Hippolyte, the queen of the Amazons, possessed a girdle presented to her by the god Mars; and Admete, the daughter of Eurystheus, desiring to have it, her father despatched Hercules to fetch it to her. On this expedition he met with a number of adventures too tedious to relate. The most remarkable occurred on his return, after he had possessed himself of the girdle; and this was the delivering of Hesione, daughter of Laomedon, king of Troas, from the sea-monster sent against her by Neptune, in punishment of her father's breach of faith. Untaught by experience, Laomedon, after her deliverance, refused to Hercules the reward he had promised to his valour, which was the horses given by Jupiter in exchange for Ganymede; whereupon Hercules sailed to Troas (or Troy) with six ships, took it, and killed the king, with all his sons, except Priam, and gave Hesione to Telamon.

Geryones, the monster with three bodies, lived in the fabulous island of Erytheia (or the reddish), so called because it lay under the rays of the setting sun in the west. He kept a herd of red oxen, which fed with those of Hades, and were guarded by the giant Eurytion, and the two-headed dog Orthrus. These oxen Eurystheus

commanded Hercules to bring to him. To obtain their possession, he traversed Europe, and after passing through several savage nations, he arrived in Libya, having on his way thither collected a fleet in Crete to sail against the king of Iberia, killed Antæus and Busiris, and founded Hecatompolis. On the frontiers of Libya he erected two pillars (Calpe and Abyla), one on each side of the Straits of Gibraltar, which were hence called the Pillars of Hercules. On his journey, being much annoyed by the heat, he had the audacity to shoot at Sol, who, instead of being offended, so admired his boldness, that he presented to him a golden boat, in which he sailed to Erytheia. Here he slew Geryones, Eurytion and his dog, and having secured the booty, he desired to set sail for Tartissus, where he restored to Sol his golden boat. Returning home, he passed the Pyrenees and the Alps, founded Alesia and Nemausus in Gaul became the father of the Celts, and then proceeded to the Ligurians, whose two princes, Alebion and Dercinus attempted to carry off his oxen, but were slain by him. In his contest with them, Jupiter assisted him with a shower of stones, as his missiles had failed him. This circumstance produced the *campus lapideus* between Massilia and the river Rhone.

After a number of similar adventures, he at last reached Mycenæ with the oxen, which Eurystheus sacrificed to Juno, probably because she was the enemy of Hercules.

These ten labours Hercules performed in the space of eight years and one month; but as Eurystheus declared two of them to have been achieved unlawfully, he commanded him to acomplish two more: namely—

To bring to him three golden apples from the gardens of the Hesperides,—a task extremely difficult to perform, as Hercules was ignorant in what part of the world these gardens were situated. After as usual encountering a variety of adventures during his wanderings in search of them, and slaying a number of opposing heroes

and monsters, he was told by the nymphs on the banks of Eridanus how he might compel the omniscient Nereus to give him the information he desired. He instantly repaired to the sea-god, and, seizing him while asleep, forced him to make known to him what he wished to ascertain. Some say that Nereus sent him to Prometheus for the information, and it was certainly during this expedition that he delivered that unfortunate hero from the vulture that fed upon his vitals. Furnished with the necessary intelligence, Hercules then crossed into Libya, and demanded from Atlas three of his golden apples, offering to take upon his shoulders the burden of the heavens while he went in search of them. On the return of Atlas with the fruit, he refused to receive again the load of which Hercules had eased him; declaring that he would carry the apples to Eurystheus himself. The hero feigned to consent, but begged Atlas to lift the heavens one moment, until he should place something on his head, to enable him the better to support the burden. Atlas fell into the snare; no sooner had he taken the load, than Hercules slipped from under it, and snatching up the apples, which had been thrown upon the ground, made all haste to return to Mycenæ. With unaccustomed generosity, Eurystheus, on receiving the apples, presented them to Hercules, who, in his turn, dedicated them to Minerva, and she restored them to the gardens of the Hesperides, as they would grow nowhere else.

The last and crowning labour of Hercules was to bring from Tartarus the three-headed monster Cerberus, which Eurystheus commanded him to bring into his presence. Accompanied by Mercury and his unfailing friend and protectress Minerva, he descended into Hades, near Cape Tænarus, in Laconia. Near the gates he met the shades of Theseus and Peirithous, who imploringly stretched out their arms towards him. He delivered Theseus, but on attempting to do the same for his companion, the earth, by its trembling, forbade him. Having sought

permission from Pluto to take Cerberus, it was granted on condition that it should be done without force of arms. Hercules, in spite of the bites of the dragon, accomplished this, and brought the monster to the upper world, where, unable to bear the light, it spat, and thus produced the poisonous plant *aconitum*. After having shown Cerberus to Eurystheus, Hercules carried it to Pluto.

Such is the account given by mythologists of the twelve labours of Hercules. After their accomplishment, and being released from the service of Eurystheus, he went to Thebes, where, being visited by madness, he killed his friend Iphitus by throwing him from the wall of that town. Deiphobus of Amyclæ purified him from this murder; but he was nevertheless attacked by a severe illness, which caused him to repair to Delphi for a remedy. The coldness with which the Pythia received him, irritated him to such a degree, that he resolved to plunder Apollo's temple, and carry away the sacred tripod,—a proceeding to which the god opposed himself, and a severe conflict ensued between him and the hero, to which nothing but the interference of Jupiter with his thunderbolts could have put an end. Hercules was then told by the oracle, that in order to recover from his malady, he must consent to be sold as a slave, and submit to a condition of abject servitude for the space of three years. Obliged to yield to this hard decree, he was carried, by Jupiter's command, to Omphale, queen of Lydia, by Mercury, and sold to her. He soon cleared the dominions of his mistress of the robbers who infested it, and she, astonished at his exploits, gave him his liberty and married him. It is related by some writers that he became so enamoured of her, that to please her he sometimes assumed female attire, while she arrayed herself in his lion's skin, and that, spinning by her side, she would beat him with her sandal, for the awkward manner in which he held the distaff.

After this ignominous period of his history, and the

recovery of his health, Hercules undertook successfully a number of enterprises. The most remarkable of which were his expedition against Troy, and his war with the giants, who, according to the oracle, could only be subdued by a mortal. He then became one of the candidates for the hand of Dejanira, the daughter of Œneus, king of Calydon, which he obtained, and lived with her quietly for three years, when one day, at a repast in the house of his father-in-law, he accidentally killed the boy Eunomus, son of Architeles. The father of the youth forgave him the murder, as it had not been committed intentionally; but, in accordance with the law, Hercules, with his wife, was obliged to go into exile. On their way to Trachis, they came to the river Euenus, across which the centaur Nessus carried passengers for a small sum of money. Hercules forded the river himself, and intrusted his wife to the care of the centaur, who had no sooner carried her to the farther side, than he offered her violence. Hercules hearing her screams, shot Nessus with one of his fatal arrows, and the dying centaur called out to Dejanira to take his blood with her, as it was an infallible means of securing a husband's wandering affections, an advice with which she did not fail to comply. Soon weary of an inactive life, Hercules, remembering with bitterness that Eurytus, king of Oechalia, had refused him his daughter Iole in marriage, went against him with a band of his companions, took possession of his city, slew him and his sons, and carried his daughter away prisoner. On his return home, he landed at Cenæum, a promontory of Eubœa, where he erected an altar to Jupiter; and not being furnished with the white tunic in which he was accustomed to offer sacrifice, he sent Lichas to Dejanira for the necessary apparel. His wife, fired with jealousy at Lichas's account of his attachment to Iole, steeped the garment she sent him in the preparation she had made from the blood of the centaur; and scarcely had it become warm on his body, than the poison from

the Lernean hydra contained in the blood of Nessus penetrated into all parts of his body, and caused him the most excruciating agonies. In his frenzy, he seized Lichas by the feet, and threw him into the sea: he then endeavoured to tear off the fatal cause of his anguish, but it stuck fast to his flesh, large portions of which he tore away in endeavouring to free himself of the poisoned tunic; and in this state he was conveyed back to Trachis, where Dejanira no sooner saw the mischief she had unwittingly occasioned, than she hung herself in despair. Hercules then enjoining his son Hyllas to marry Iole as soon as he should reach manhood, ascended Mount Œta, on which he raised a funeral pile, and laying himself down upon it, commanded that it should be set on fire. No one ventured to obey the injunction, until at last Pœas, the shepherd, was prevailed upon to comply with the desire of the suffering hero. Jupiter, beholding him from on high, told the surrounding gods that he would raise to heaven the immortal parts of a hero who had purged the earth from so many monsters and tyrants. The deities applauded the resolution of their king; the burning pile was immediately surrounded by a thick cloud; and after the mortal parts of the hero were consumed, he was carried to Olympus in a chariot drawn by four winged horses, where he received immortal honours, was reconciled to his inveterate enemy Juno, and became the husband of her daughter Hebe, and by her father of Alexiares and Anicetus.

The long catalogue of the mortal wives and children of Hercules does him no great honour. The most remarkable of his earthly offspring are the Heraclidæ, so celebrated in Grecian history; and it is worthy of note, that amongst his numerous, or rather innumerable children, there are no daughters. Immediately on his apotheosis, the friends who were present on the occasion offered to him the sacrifice of a bull, and Menœtius established his worship as a hero at Opus. This example was soon fol-

lowed by the Thebans, and soon spread over all Greece, and thence into other countries, until it became nearly as generally diffused as that of Jupiter himself; but women were not allowed to participate in it, probably on account of Dejanira having poisoned him. In Greece, hot springs and the poplar tree were sacred to him. It is said that having been covered with a branch of that tree during his descent to Hades, the smoke of the subterranean empire blackened the exterior part of the leaves, while the nether side remained white, as they are seen now.

The worship of Hercules at Rome, and throughout Italy, was connected with his expedition to fetch the oxen of Geryon, during which he abolished human sacrifices amongst the Sabines, and established the worship of fire. Two distinguished families at Rome, the Potitii and the Pinarii, were appointed hereditary managers of his festivals; but as Pinarius had arrived too late for the repast, Hercules punished his neglect by excluding him and his descendants from the sacrificial feast; and thus the custom arose for the Pinarii to act as servants at the festival. A small round temple, dedicated to Hercules Victor, or Hercules Triumphalis, stood between the river and the Circus Maximus, in the *forum boarium*, the statue in which was arrayed in triumphal robes whenever a general celebrated a victory; and in front of it stood the *ara maxima*, on which, after a triumph, the tenth part of the booty was deposited for distribution among the citizens. Another of his temples stood near the *Porta Trigemina*, and contained an altar, on which it was said the hero himself had offered sacrifice: on it the city prætor offered every year a young cow, which was eaten by the people within the sanctuary. The Roman Hercules was regarded as the giver of health, and as connected with the Muses; hence his name of *Musagetes*;* his priests had the Sabine appellation of Cupenci.

* This was also an epithet of Apollo.

It is obvious, from the variety of this hero's exploits, that there must have been several persons of the same name, whose different adventures have been attributed to one individual. Diodorus Siculus mentions three; Cicero six; and some writers extend the number to forty-three; but of all these the Theban Hercules is the most celebrated, and the only one now recognised. Artists have vied with each other in their representations of this hero at every stage of his life, from the cradle to the funeral pile: his most common impersonation is that of a man of supernatural strength covered with a lion's skin, and armed with a club and a Scythian bow. The torso of the Farnese Hercules, the work of Glycon, after Lysippus, is the finest representation of him that has come down to us.

FAMILY OF AGENOR.

Agenor, the second son of Epaphus, married Telaphessa, by whom he had five sons, Cadmus, Phœnix, Cylix, Thasus, Phineus, and one daughter, Europa, who, as has already been stated, was carried off by Jupiter under the form of a bull. Agenor, disconsolate for the loss of his daughter, called his sons into his presence, and commanding them to go forth in quest of her, forbade them ever again to appear before him until they had recovered her.

Phœnix, the eldest of the three, in pursuance of his father's command, went into Asia, where, giving up the search for his sister, he founded a colony, called after him Phœnicia, and settled himself in its government. The adventures of Cylix are not recorded by any historian, from which it is to be inferred they were of little note. All that is known of him is, that he established himself in the country which derived from him the name of Cilicia.

Cadmus, the youngest of the three brothers, was ac-

companied in his wanderings by his mother; and finding all their researches vain, they settled themselves in Thrace, where Telephassa died. Cadmus, after burying her, went to consult the Delphic oracle regarding his sister, by which he was commanded to abstain from all further search after Europa, but to seek for a cow of a certain kind, which he was to follow, and build a city wherever it should fall down overcome with fatigue. He found the heifer described by the oracle, in Phocis amongst the herds of Pelagon, and followed her into Bœotia, where she sunk down on the spot where Cadmus built Thebes, with the acropolis called after him Cadmea. As he intended to sacrifice the cow to Minerva, he sent his companions to draw water from a well, the waters of which were sacred to Mars; but it being guarded by a dragon, after many fruitless attempts they were all devoured. Cadmus, tired of their long delay, went in search of them, and was immediately attacked by the dragon, which he overcame and slew. Finding himself, by the death of his friends, alone, he consulted Minerva, who directed him to sow the teeth of the dragon in the ground, which he had no sooner done, than armed men sprang up, who, by his throwing a stone amongst them, immediately turned their weapons against each other, by which means they all perished with the exception of five —Echion, Udaœus, Chthonius, Hyperenon, and Pelor, who, according to the Theban legend, were the ancestors of the Thebans. Mars punished Cadmus for having slain the dragon, by obliging him to serve for a certain period, which some writers limit to one year, while others extend it to eight. After this Minerva gave to him the government of Thebes, and Jupiter presented to him for his wife the beautiful Harmonia, daughter of Venus and Mars. All the Olympian deities, with the exception of Juno, were present at the nuptials, and the bride was presented with a wonderful veil and necklace by Vulcan, as marriage gifts. The Queen of Heaven, however, ever

Zethus having murdered Lycus, and usurped the government of Thebes, Laius took refuge with Pelops in the Peloponnesus, with whom he remained until the death of the two usurpers, upon which he returned to Thebes, assumed the supreme authority, and married Jocasta, the daughter of Menœtius, who made him the father of Œdipus. An oracle having predicted that Laius should be put to death by the son born to him by Jocasta, he commanded that it should be destroyed as soon as it saw the light: the mother not having courage to obey, gave the infant to one of her domestics, with orders to expose it on Mount Citharon. The servant was moved with pity, but, in obedience to the queen, bored the feet of the child, and passing a twig through the holes, left it suspended from a tree, where it was soon discovered by one of the shepherds of Polybus, king of Corinth, who carried it to his master; and Polybus having no children of his own, his wife Peribœa and he adopted the little foundling, and brought him up as their own son, giving him the name of Œdipus, in allusion to his swollen feet. On arriving at manhood, the accomplishments of the supposed son of Polybus became the admiration of his age. His companions, envious of his strength and skill, to mortify his rising ambition, taunted him with the obscurity of his origin, which raised such doubts in his mind, that he made inquiry of Peribœa, who, from tenderness to him, assured him that his suspicions were unfounded. Unsatisfied, however, with her answers, he went to consult the Delphic oracle, and was told by it not to return home, for, if he did, he must necessarily become the murderer of his father, and the husband of his mother. Terrified by such a reply, and knowing no home but the court of Polybus, and no parents but those who had nursed his infancy, he resolved not to return to Corinth, where such frightful calamities seemed to await him, but to travel into Phocis, where, under the influence of his invincible fate, he met Laius in a narrow path, on

[illegible]

[illegible] dashed [illegible] Œdipus [illegible] ascending [illegible] band of [illegible] dren—Polyneices [illegible] daughters, [illegible] accession of Œdipus. [illegible] plague, and the [illegible]

it should not cease until the murderer of Laius should be banished from Bœotia. As the circumstances of the death of Laius had never been inquired into, this answer of the oracle caused great alarm to the Thebans, as they considered it impossible to discover the murderer after such a lapse of time. Œdipus, however, the friend of his people, determined to overcome every difficulty, and by the strictness of his inquiries, soon ascertained the dreadful truth, that he was not only the murderer of his father, but that he had become the husband of his mother. In the excess of his grief at this fatal discovery, he plucked out his eyes as unworthy to behold the light, and banished himself from Thebes; whilst the unfortunate Jocasta, like himself the victim of an invincible destiny, hanged herself in despair. In his banishment, which was rendered doubly bitter by the execrations everywhere heaped upon him for his involuntary crimes, he was accompanied by his daughter Antigone, a noble maiden, attached by a truly heroic love to her unfortunate father and ill-fated brothers. Having wandered with her towards Attica, he came to Colonos, near which was a grove sacred to the Furies, and remembering that an oracle had doomed him to die in such a place, and become the source of prosperity to the country in which he should be buried, he despatched a messenger to Theseus, the king of the place, to acquaint him with his resolution. Theseus immediately hastened to meet him, and was told by Œdipus, in a prophetic voice, that the gods had called him to die on the place where he stood. To show the truth of what he said, he walked, without the assistance of a guide, to the spot where he must expire, when instantly the earth opened, and the unhappy Œdipus disappeared.

After the death of her father, Antigone returned to Thebes, where her brothers had agreed to divide the government, by each reigning a year alternately; but Eteocles (who as the elder had reigned first) having tasted

which it was impossible for two chariots to pass. Laius haughtily commanded Œdipus to make way for him; the young man proudly refused; and a contest ensued, in which Œdipus fulfilled one part of the oracle, by putting both Laius and his charioteer to death. Ignorant of the quality of the two men whom he had slain, Œdipus continued his journey, and was soon attracted to Thebes by the fame of the celebrated Sphinx, sent by Juno to lay waste the country around Thebes. This monster had the head and bosom of a woman, the body of a dog, the tail of a serpent, the wings of a bird, and the paws of a lion, with a human voice. She established herself on the top of a rock, from whence she proposed enigmas to the passengers, and instantly devoured such as unsuccessfully attempted to explain them. The Thebans having been informed that she herself must be destroyed as soon as one of her enigmas was solved, Creon, who had assumed the crown since the death of Laius, promised the throne, with his sister Jocasta in marriage, to whoever should rid the country of the monster, by explaining her riddles. Animated by a love of distinction, Œdipus presented himself before the Sphinx, and was asked, "What animal walks on four feet in the morning, on two at noon, and on three in the evening?" when he immediately answered "Man!—who in the morning of life creeps on his hands and feet, in the hour of manhood walks erect on his two vigorous legs, and in the evening of old age supports himself by a staff." The Sphinx, mortified at the true explanation being given, dashed her head against the rock, and perished: and Œdipus fulfilled the latter part of the fatal oracle, by ascending the throne of Thebes, and becoming the husband of his mother Jocasta, by whom he had four children—Polynices and Eteocles, twin brothers, and two daughters, Ismene and Antigone. Some years after the accession of Œdipus, Thebes was visited by a terrible plague, and the oracle, on being consulted, declared that

it should not cease until the murderer of Laius should be banished from Bœotia. As the circumstances of the death of Laius had never been inquired into, this answer of the oracle caused great alarm to the Thebans, as they considered it impossible to discover the murderer after such a lapse of time. Œdipus, however, the friend of his people, determined to overcome every difficulty, and by the strictness of his inquiries, soon ascertained the dreadful truth, that he was not only the murderer of his father, but that he had become the husband of his mother. In the excess of his grief at this fatal discovery, he plucked out his eyes as unworthy to behold the light, and banished himself from Thebes; whilst the unfortunate Jocasta, like himself the victim of an invincible destiny, hanged herself in despair. In his banishment, which was rendered doubly bitter by the execrations everywhere heaped upon him for his involuntary crimes, he was accompanied by his daughter Antigone, a noble maiden, attached by a truly heroic love to her unfortunate father and ill-fated brothers. Having wandered with her towards Attica, he came to Colonos, near which was a grove sacred to the Furies, and remembering that an oracle had doomed him to die in such a place, and become the source of prosperity to the country in which he should be buried, he despatched a messenger to Theseus, the king of the place, to acquaint him with his resolution. Theseus immediately hastened to meet him, and was told by Œdipus, in a prophetic voice, that the gods had called him to die on the place where he stood. To show the truth of what he said, he walked, without the assistance of a guide, to the spot where he must expire, when instantly the earth opened, and the unhappy Œdipus disappeared.

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the sweets of dominion, was unwilling to relinquish them, and Polynices, enraged at his refusal to yield the power to him as had been agreed on, sought the assistance of Adrastus, king of the Argives, who, with six other Grecian princes, readily promised to aid him in claiming his rights, although an oracle had declared that all, excepting Adrastus, should perish in the expedition. Thus arose the celebrated war of the "Seven against Thebes," which ended as unfortunately as had been predicted, Adrastus alone being saved by the swiftness of his horse, a gift of Hercules. The two brothers, Eteocles and Polynices, having agreed to settle their dispute by single combat, a bloody contest ensued, in which both fell; and their uncle Creon, who immediately succeeded them, ordered that their bodies should be left unburied.* Antigone, alone, dared to defy this impious command, and succeeded in giving sepulture to her brother Polynices, upon which Creon ordered that she should be buried alive in the same tomb with him,—a crime which was avenged upon Creon by his only son Hæmon, who was passionately attached to Antigone, destroying himself upon her grave.

The tyrant having equally denied the rites of sepulture to all the heroes who had engaged in the expedition against Thebes, Adrastus, the sole survivor, proceeded to Athens to implore the assistance of its inhabitants against Creon. The generous Theseus was easily persuaded to arm himself and his followers in such a cause. He immediately went against Thebes, took the city, and delivered the bodies of the fallen princes to their friends for burial. Ten years afterwards, the implacable hatred of Juno towards the devoted house of Cadmus not yet being satisfied, Adrastus induced the sons of the heroes who

* These tragic events in the traditionary annals of Thebes have formed the subjects of three of the noblest dramas which Grecian literature has bequeathed to us:—viz. the "Seven against Thebes" of Æschylus—the "Œdipus Tyrannus" and "Œdipus Coloneus" of Sophocles. Racine, moreover, has founded his Tragedy of "Les Frères Ennemis" on the last of the incidents recorded above.

had fallen before Thebes to avenge their father's death; and the doomed city, being besieged, was taken and razed to the ground after the greater number of its inhabitants had left it by the advice of Tiresias. This war is celebrated in ancient story as the war of the Epigoni.

The order of these events has been anticipated, that the history of the house of Cadmus might not be interrupted. These two Theban wars, sung by so many poets, were posterior to the expedition of the Argonauts; the first, in fact, did not take place until fifteen years after that event. To Cadmus belongs the glory of having first introduced letters into Greece.

BRANCH OF MINOS OF THE FAMILY OF AGENOR.

Under the article "Jupiter" the fortunes of Europa, the daughter of Agenor, have already been related, and under that of "Pluto and the Infernal Deities," mention has been made of her three sons by the father of the gods. Minos, the eldest, reigned in Crete after having driven from it his brother Sarpedon, who disputed the crown with him. He was the great legislator of the Cretans, and pretended to receive from Jupiter the laws which he imposed upon them. He governed his people with so much wisdom and equity, that he was deemed worthy to become, after death, the supreme judge in hell. It was his brother Rhadamanthus who killed him accidentally. Forced by this circumstance to quit his country, he sought refuge in Bœotia, where he married Alcmena, the widow of Amphitryon; and being neither less wise nor less just than his brother, was, after death, associated with him in his awful functions. Minos, by his wife Itone, had a son called Lycastus, who married Ida, the daughter of Corybas, and by her had a son, Minos the Second. This was an astute and ambitious

prince, who rendered himself terrible to his neighbours, and made many conquests. He married Pasiphaë, the daughter of the Sun, by whom he had several children; the eldest of whom, Androgeus, was the most accomplished prince of his time. Having gone, about the year of the world 2754, to assist at the Panathenæa at Athens, he contended so successfully as to be the conqueror in all the games, which so excited the jealousy of the Athenian youth, that they resolved to put him to death. The manner in which this was effected is variously related by different writers; but the most general opinion is, that he was assassinated by his defeated rivals on his way to Thebes. To avenge his death, his father made war on the Athenians, took Megara, and imposed upon his enemies the hard condition of sending to Crete annually seven youths, and as many maidens, to be devoured by the Minotaur,—a monster, half man, half bull, which was fed upon human flesh, and kept shut up in the celebrated Labyrinth of Crete, the work of the ingenious Dædalus. This artist himself having incurred the displeasure of the king, was ordered by him to be shut up with his son Icarus in the Labyrinth, which was so constructed that it was impossible to find the outlet after having entered. To escape from this hopeless confinement, Dædalus made for himself and his son wings of feathers and wax, and carefully attaching them to their shoulders, succeeded, by means of them, in eluding the vigilance of the king. The young man, however, forgetful of his father's instructions, rose too high into the air,—the sun melted the wax of his wings, and he was drowned in that part of the ocean called from him the Icarian Sea.* His father, by greater prudence, landed safely in Sicily, where he was gladly welcomed by Cocalus, king of that country. Minos came thither to claim

* Transit et Icarium, lapsas ubi perdidit alas
Icarus, et vastæ nomina fecit aquæ.
Ovid. Fasti, b. iv. l. 283, 4.

his prisoner, fearful that he might, in the service of Cocalus, exercise his wonderful powers to his damage. The Sicilian monarch feigned to receive him with great distinction, but secretly caused him to be detained in a warm bath until he fainted, and there strangled him.

THESEUS.

The history of Theseus is so intimately connected with that of the family of Minos, that it seems proper to introduce it here, although the hero himself did not belong to any of the five great families which divided amongst them the thrones of Greece, Asia Minor, and Egypt.

Theseus was the son of Ægeus, king of Athens, and Æthra, daughter of Pittheus, king of Trœzene. The policy of these two princes caused his birth to be kept a secret until he should become old enough to defend himself against the enemies who succeeded his father, and he was in consequence brought up at the court of his grandfather, where he frequently saw Hercules, whose exploits so filled him with admiration that he was inspired with the noble desire of emulating them. On reaching manhood Æthra presented to her son the sword and sandals which had been left by Ægeus, and despatched Theseus to the court of his father to claim his rights. Eager to imitate Hercules, and to present himself at Athens with a name distinguished by great achievements, he went thither by land, and on his way freed the country from the robbers and monsters that infested it. Arriving at Athens, he was immediately recognised by the enchantress Medea, at that time residing with Ægeus; and as she knew that her power would fall to the ground as soon as he should be known to be the king's son, she engaged the weak monarch to present to the stranger a poisoned cup, prepared by her before his arrival should be publicly known. But at the moment in which Theseus raised the deadly chalice to his lips,

Ægeus recognised, by the sword at his side, that he was his own son, and, banishing Medea from Athens, he gladly proclaimed him his successor. This procedure irritated and disappointed the sons of his uncle Pallas, who considered themselves as heirs to the throne; and hoping to secure the succession by violence, they declared war, but, with their father, were defeated and put to death by Theseus. The capture of the Marathonian bull (the same made mention of in the history of Hercules), was the next adventure of the hero; but the noblest of his deeds was his delivering his country from the terrible tribute exacted by the Cretan monarch. When the period arrived at which this shameful tax should be paid, Theseus offered himself as one of the male victims, resolved to perish, or to free his country from this horrible impost. He embarked with the others on board a vessel which carried black sails, and agreed with his father that should he return victorious they should be exchanged for white. He landed in Crete, where he succeeded in gaining the affections of Ariadne, the daughter of Minos, who furnished him with a clue of thread, by means of which he found his way out of the labyrinth, after having slain the Minotaur. He then embarked with the band of victims, carrying Ariadne with him, but shamefully abandoned her on the island of Naxos, where she was consoled by Bacchus.* Forgetful of the promise he had made to his father, he neglected to put up the white sails, which was to have been the signal that the expedition had had a prosperous issue. Ægeus perceiving the black sails, believed that his son had perished, and in his grief threw himself into that part of the ocean called from him the Ægean Sea, where he was drowned.

Theseus, having become king of Athens by the death of his father, occupied himself in forming a code of laws for his people. He gathered into the city the inhabitants scattered through the country, divided them into tribes,

* The German sculptor Dannacker has beautifully illustrated the triumph of Ariadne in a masterpiece of his art.

and gave the plan of a free republic, in which he reserved to himself only the command of the army, and the defence of the laws; and as religion is the best restraint for the ignorant, and the chief bond which unites society, Theseus gave also to the Athenians a religious system and institutions. After the performance of these important duties, he left his kingdom for a season in search of new adventures, some of which were not much to his honour. One of the most renowned is his expedition against the Amazons, whom he is said to have assailed before they had recovered from the attack of Hercules, and whose queen, Antiope, he carried off and married. By her he had a son named Hippolytus, a beautiful and virtuous prince, of whom his stepmother Phædra, the sister of Ariadne, and wife of Theseus after the death of Antiope, became enamoured; and unable to excite in him a mutual passion, she accused him to his father of the crime of which she herself was guilty. Theseus, infuriated, invoked against his son the power of Neptune, who sent a sea-monster to destroy him, and Phædra hanged herself in despair. So favourite a hero of the Athenians was Theseus, that without regard to the anachronisms evident in such statements, we find him engaged in all the perilous adventures which took place during a long period of their history. He is represented as one of the Argonauts, as joining in the Calydonian hunt, and as assisting Adrastus in his Theban wars. The fame which he had gained by these exploits made his alliance be courted by all the neighbouring princes, and Pirithous, king of the Lapithæ, being very desirous to see so celebrated a hero, declared war against him, that he might have an opportunity of meeting him in the field. Theseus went out to receive him, but no sooner did they see each other, than they rushed into each other's arms, and vowed a friendship which was so inviolable that it passed into a proverb like that of Orestes and Pylades.

Theseus was present at the marriage of his friend, and

valiantly aided him against the brutal attack of the Centaurs, incited by Mars, whom Pirithous had neglected to invite to the nuptial feast. After Pirithous had lost Hippodamia, he agreed with Theseus, whose wife was also dead, to carry away some of the daughters of the gods. Their first attempt was upon Helen, the daughter of Jupiter and Leda, whom they succeeded in carrying off from Sparta while still a child. After securing her, they cast lots for the prize, and fortune declared in favour of Theseus, who took the little maiden to Aphidna, to place her under the care of his mother Æthra until she should attain womanhood; but the resentment of her brothers, Castor and Pollux, soon obliged him to relinquish his beautiful captive. Determined, however, upon gaining immortal brides, the rash friends descended into the lower regions, with the intention of carrying off no less august a personage than the Queen of Hell herself; but Pluto, warned of their audacious purpose, ordered Pirithous to be bound to his father's ever-revolving wheel, and fixed Theseus to the stone upon which he had sat down to rest himself at the entrance of Tartarus, where he remained until delivered by Hercules. During his absence, Menestheus incited the Athenians against him; and finding himself unable to re-establish his authority on his return, he retired to Scyros, where for some time he was treated with much distinction by Lycomedes, the king. This monarch latterly, however, either becoming jealous of his fame, or bribed by the gifts of Menestheus, resolved to destroy him, and treacherously effected his purpose, by inducing him to accompany him to the top of a precipitous rock, on pretence of showing him the extent of his dominions, and from thence casting him down. In this ignominious manner perished Theseus, with the exception of Hercules the greatest hero of antiquity. The Athenians, as was their constant habit towards all their great men, discovered his merits only when too late; but eager to atone as far as possible

for their ingratitude to one who had rendered them such inestimable services, they honoured him by raising statues and a temple to his memory, and instituting festivals in his honour. B. C. 467, a large skeleton was found at Scyros, which was supposed to be his, and was conveyed to Athens in great pomp by Cimon, to be deposited in the magnificent temple of Theseus, part of which still remains, and forms one of the most interesting monuments of antiquity. A festival was celebrated in honour of the hero on the eighth day of every month, particularly the 8th of Pyanepsia, in connexion with which were two other festivals—the Connideia, in memory of Connidas, the guardian of Theseus, and the Cybernesia, in reference to his voyage. These festivals were still celebrated with their original solemnity in the age of Pausanias and Plutarch, 200 years after the death of Theseus.

THE FAMILY OF TANTALUS.

If the family of Cadmus was the most unfortunate whose history is recorded in the legends of antiquity, that of Tantalus was the most criminal. He was the son of Jupiter by the nymph Pluto; but while all mythologists agree in representing him as a wealthy king, they widely differ as to where he reigned, some describing him as king of Sypilus, in Phrygia, or Paphlagonia, others as king of Argos or Corinth, though the most generally received opinion seems to be that he reigned in Lydia. His wife's name was Euryanassa, and he was the father of Pelops, Broteas, and Niobe.* The gods, in

* The visits of the gods upon earth were not unfrequent, although their purpose does not seem very clear. On one occasion Jupiter and Mercury, disguised as poor travellers, passed through a rich village, where they sought hospitality, but were repulsed by all the inhabitants excepting Philemon and his wife Baucis, who received the strangers kindly, and gave them the best their cottage afforded.

their passage to Phrygia, having stopped to pay him a visit, he wished to prove their divinity, and for this purpose had his son Pelops cooked and served up at the repast spread before them. The gods, perceiving his perfidious cruelty, all refused to touch the meat, excepting Ceres, whom the recent loss of her daughter had rendered melancholy and inattentive, and who, consequently, from absence of mind, ate one of the youth's shoulders. Jupiter, commiserating his fate, restored him to life, and gave him, in place of the one he had lost, a shoulder of ivory, possessed of such marvellous power, that by its touch it could heal every complaint, and remove all disorders. To punish Tantalus for this cruel treatment of his son, and many other crimes of which he had been guilty, such as stealing the nectar of the gods to give it to mortals, and denying, with all the solemnity of an oath, his theft of the golden dog which guarded the temple of Jupiter at Crete, Jupiter precipitated him into Hell, where he was placed in the midst of a lake, the waters of which continually receded as he stooped to quench the thirst that devoured him,—while overhead was a tree, whose branches, laden with delicious fruit, withdrew from his eager grasp as he raised his hand to gather it, and above was suspended a huge rock, ever threatening to crush him. From the punishment of Tantalus, the English have borrowed the verb "to tantalize."

The tragical fate of Niobe, the daughter of Tantalus, has been already related in the history of the goddess Diana. His son Pelops, after his resuscitation, became one of the suitors of Hippodamia, daughter of Œnomaus, who declared that he would only give her to him who

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The gods then desired their hosts to follow them to the top of a hill, whence, casting their eyes on the village, they saw it submerged, and their own cottage turned into a magnificent temple. Immediately recognising the gods by these miracles, they fell at their feet to worship them. Jupiter appointed them priests of the temple, and after a very long life changed them both into trees, which stood before the sacred porch.

should conquer him in a chariot race, and that he should kill those who should be unsuccessful. Undeterred by this terrible alternative, many suitors presented themselves, and thirteen had already perished under the stipulated conditions, when Pelops presented himself. Seized with terror, however, by the sight of the heads of the unsuccessful candidates stuck over the gate of the king's palace, he dared not enter on the contest until he had secretly bribed Myrtilus, the charioteer of Œnomaus, by promising him the half of the kingdom if he would aid him in the race. Myrtilus agreed, and did not properly fasten the wheels of the chariot, so that the king might be upset in the race: the treachery was successful, and the dying monarch pronounced a curse upon his faithless chariot-driver. Pelops then returned to Pisa, in Elis, with Hippodamia and Myrtilus, and not wishing to give the latter the reward he had promised him, had him thrown into the sea: as he sunk, he uttered a bitter malediction on Pelops and his whole race, which was fulfilled to the uttermost.

Pelops had many children by Hippodamia, of whom Chrysippus was the favourite. Their father's partiality roused the jealousy of his brothers, who, in concert with their mother, prevailed on the two eldest—Thyestes and Atreus—to murder Chrysippus, which they did, and to conceal their crime, threw his body into a well. Pelops, however, suspecting the truth, expelled his sons from the city, and they wandered all over the Peloponnesus (which derives its name from Pelops). Hippodamia, dreading the anger of her husband, fled into Midea, in Argolis; whence her remains were afterwards carried by her husband, by command of an oracle, to Olympia, where she had a sanctuary in the grove Altis, to which women alone had access. Atreus, having settled in Argos, his brother Thyestes followed him thither, and while residing with him, seduced his wife, Aërope, by whom he had two sons. This infamous conduct naturally incensed

his brother against him; and to avoid his resentment, Thyestes fled. Atreus, in order to have an opportunity for revenge, feigned to forgive him, and invited him to Mycenæ; and at the banquet which was to celebrate the reunion of the brothers, Atreus caused the flesh of the two sons whom his wife had born to Thyestes to be boiled, and placed before him, as part of the repast. When the guilty father had thus fed upon his own children, his brother, to fill up the measure of his atrocity, presented to him the cup of reconciliation filled with the blood of his innocent victims, whose heads were at the same time exhibited to him in a basin—a sight at which, it is said, the sun recoiled in horror. Thyestes thereupon fled to the court of Thesprotus, and for the purpose of perpetrating one crime committed another; for, having been told by an oracle that he could only be revenged upon Atreus by a son born to him by his own daughter, Pelopia, to satisfy his desire for vengeance he committed incest with her in a grove sacred to Minerva —thus adding sacrilege to the black catalogue of his crimes. The fruit of this intercourse was Ægisthus, shortly after whose birth Pelopia became the wife of Atreus, who believed her to be the daughter of Thesprotus, and adopted her son, who was educated at his court. Agamemnon and Menelaus, the sons of Atreus, having now grown to manhood, were sent by him in search of Thyestes, whom they found at Delphi, and led back to Mycenæ, where Atreus imprisoned and sent Ægisthus to murder him; but Thyestes recognising his son, engaged him to espouse his cause, so that instead of murdering him, he returned to put Atreus to death. After this assassination, Thyestes ascended the throne of Mycenæ, and banished Agamemnon and Menelaus, the sons of Atreus, who were taken care of by Œneus, king of Etolia. By their marriage with the daughters of Tyndarus, king of Sparta, they were enabled to recover the kingdom of Argos, to which Agamemnon succeeded,

while Menelaus reigned in place of his father-in-law. Ægisthus having been reconciled to the sons of Atreus, he was left guardian of his kingdom, and of his wife Clytemnestra, by Agamemnon, when he went to the Trojan war. Inheritor of his father's treacherous and evil nature, he seduced the wife of his trusting friend in his absence, and murdered him on his return; after which, by a public marriage, the guilty pair strengthened themselves on the throne of Argos. Orestes, the son of Agamemnon, would have shared his father's fate, had not his sister Electra privately sent him to his uncle Strophius, king of Phocis, at whose court he contracted a tender friendship with his cousin Pylades. Some time after, Orestes secretly returned to Mycenæ, resolved to punish his father's murderers; and to aid his purpose, Electra, who lived disguised in the tyrant's house, gave out that he was dead. Ægisthus and Clytemnestra thereupon went to the temple of Apollo to return thanks for his death, when Orestes, who had secretly concealed himself in the temple, attacked and put them to death, after a reign of seven years. They were buried without the city walls.

To pursue uninterruptedly the course of these events, it has been omitted until now to state, that Pelops (though for no visible reason) was honoured above all other heroes at Olympia; his tomb, with an iron sarcophagus, existed on the banks of the Alpheus; and every year the Ephebi there scourged themselves, shedding their blood as a funeral sacrifice to the hero. The spot on which his sanctuary stood in the grove Altis was said to have been dedicated by Hercules, who also offered to him the first sacrifices; and the magistrates of the Eleians likewise offered to him their annual sacrifices, consisting of black rams, with special ceremonies. According to some writers, the Palladium was made of the bones of Pelops.

EXPEDITION OF THE ARGONAUTS.

Up to this period we have seen, in the history of the heroic times, only isolated events, to the greater part of which it is impossible to fix a date. The most important interests were frequently decided by single combats, or even by assassinations. A whole people very rarely declared war against another; and in these barbarous times individuals alone were in a perpetual state of hostility. The most atrocious crimes were the natural result of so savage a state, and the heroes who put an end to it, by purging the world of the robbers who abused their strength by oppressing the weak, were regarded as the benefactors of humanity. In process of time these great men learned to know and esteem each other, and it became easy to reunite them for any enterprise which promised either the fame or the wealth, of which they were all equally covetous.

The first combined effort of which mention is made, is the celebrated expedition of Jason and his Argonauts in search of the golden fleece, which is calculated by Newton to have taken place B.C. 937, by Blair B.C. 1263. This Jason was the son of Æson, king of Iolcus, who had been driven from his throne by his step-brother Pelias. As an oracle had predicted that Æson should be reinstated in his rights by his son, he was fearful that the usurper, who was acquainted with the prediction, might seek the death of his child; and to conceal from him the fact of its existence, he spread abroad a report of his death, and gave Jason in charge to the Centaur Chiron, by whom he was instructed, at his retreat on Mount Pelion, in all the sciences and accomplishments of which he was master. On reaching his twentieth year, he was advised by his tutor to consult the oracle as to his future destiny, and was directed by it to go to Iolcus, his native country, covered with the spoils of a leopard, and dressed in the

garments of a Magnesian, and there to demand his father's rights. On his journey he was stopped by the overflowing of the river Evenus, over which he was carried by Juno, but lost one of his sandals in the passage. On his arrival at Iolcus, the singularity of his dress, and the fairness of his complexion, attracted the notice of the people in the market-place, and Pelias himself came thither to see him. No sooner did he behold him than his fears were excited, for an oracle had warned him to beware of a stranger who should come to Iolchos with one foot bare and the other shod; and his alarm was speedily justified by Jason's appearing with his friends at the palace, and boldly demanding the restitution of his father's rights. The courage and handsome appearance of the young adventurer interested the people in his favour, and Pelias, dreading a revolt, was obliged to have recourse to cunning to elude his demands. The priests, bribed by him, declared that the gods commanded Jason, before entering upon his duties as sovereign, to go to Colchis to avenge the death of his relative Phrixus (see article *Leucothea*), and to bring to Iolchos the fleece of the golden ram, unjustly detained by Æetes; while Pelias bound himself by a solemn oath to restore the kingdom to him as soon as he should return victorious. Jason loved glory; the prospect of the treasure excited his cupidity, and the will of the gods did not permit him to hesitate; he eagerly embraced the opportunity they seemed to offer of distinguishing himself; he caused his intended enterprise to be proclaimed throughout Greece, and invited heroes from all parts to share in it. From those who assembled in crowds at Iolchis, he selected fifty, the names of whom are differently stated by various writers. The most remarkable were Hercules, Castor and Pollux, Calais and Zetes, two winged sons of Boreas, Æsculapius, Orpheus, Theseus, and Pirithous, Glaucus the father of Bellerophon, Laertes the father of Ulysses, &c. With these chosen companions Jason embarked in

a vessel, for which Minerva herself had given the design, and furnished a mast from the sacred grove of Dodona, possessed of oracular power. This vessel was called from its builder Argus, the son of Phrixus, the Argo, and from it the adventurers who embarked in it received the name of Argonauts. When all was ready for their departure, Jason offered up solemn sacrifices for the success of the expedition, and the thunder of Jupiter announced the favour of the gods.

After a long and perilous navigation, which the ignorance of the early geographers makes it extremely difficult, or rather quite impossible to trace, and a host of adventures, amongst which occurs as a trifling incident their raising a new race of men by their union with the Lemnian women, who, at the instigation of Venus, had murdered all the males of their island, they arrived safely at Colchis, causing the utmost consternation to Æetes its king, by their appearance and demand for the golden fleece. That treasure was guarded by two fire-breathing oxen, the gift of Vulcan, which had brazen feet and horns, and an ever-watchful dragon chained to the tree on which it hung. Æetes, certain of his failure, agreed to give it up to Jason on condition that he succeeded in putting these oxen under the yoke, and ploughing with them, by an adamant plough, two acres of uncultivated land; after which he was to slay the dragon, sow its teeth in the ground, and destroy the army that should spring from them; and all this was to be accomplished in one day, and by his own unassisted efforts. Jason readily consented to the hard conditions stipulated; for Juno and Venus, who protected him, had already prepossessed the heart of Medea, the daughter of Æetes, in his favour, and she, being a powerful enchantress, had promised him her aid, provided that, in the darkness of night, he would solemnly vow to her eternal fidelity in the temple of Hecate. Having complied with this desire, and being thereby insured of such certain success, he boldly ap-

peared before the king to claim the privileges of his agreement; and in his presence, and that of his assembled Argonauts, fulfilled the conditions required for the recovery of the golden fleece. Æetes seeing his hopes frustrated, laid a plan for burning the Argo, while Jason was engaged in the performance of his labours; but this treachery was defeated, and Jason made his escape in the night, carrying with him the coveted treasure, and the beautiful Medea, daughter of the king. Her father, enraged at her perfidy, sent his son Absyrtus in pursuit of her, but he was slain by Jason, and his limbs, being torn asunder, were strewn in the way by Medea, in order that she and her lover might gain time for flight, while her father, who followed them, gathered together the mangled remains of his son. This murder incensed Jupiter against the guilty pair, and they were visited by many misfortunes, until they went to the island Æea, where they were purified by Circe.

The return of the Argonauts to Thessaly with the golden fleece was celebrated with universal joy. Æson alone, from the infirmities of age, was unable to participate in the festivity occasioned by his son's success. To remove this barrier to her husband's happiness, Medea by her art restored his father to the bloom and vigour of youth; and the daughters of Pelias, anxious to procure for their father a similar benefit, besought her to exercise her power in his favour. Medea, desirous to avenge her husband's wrongs, feigned acquiescence: she took an old ram, which she cut in pieces before them, and putting the mutilated carcass into a caldron, boiled it in their presence with certain herbs, and magical incantations, and very soon presented the ram to them under the form of a young lamb. The credulous girls too faithfully followed the same prescription with their father, whose members were in this manner so entirely consumed that they could not even render to him the last rites. This inhuman action drew upon Medea the re-

sentment of the populace, and she was obliged to flee with Jason to Corinth, where they lived in uninterrupted harmony for ten years. At the end of that time, Jason being captivated by the charms of Creusa or Glauce, the daughter of Creon, king of Thebes, repudiated Medea, that he might the more freely indulge his passion. The wrath of the magician terribly avenged this ingratitude: invoking the gods by whom Jason had vowed himself to her, she sent to Creusa a poisoned garment and diadem, which she had no sooner put on, than the fire which issued from them consumed her and her father, with the palace in which they lived. Medea then, with her own hands, in the presence of their father, put to death her children by Jason, and on a chariot drawn by winged dragons immediately conveyed herself beyond the reach of his resentment. After his separation from Medea, Jason led an unsettled and melancholy life; and one day, as he was reposing by the side of the ship which had carried him to Colchis, the poop fell upon his head, and crushed him to death, as had been predicted by his wife. The Argo, after its return from Iolchos, had been drawn aground by order of Jason, and dedicated to the gods of the sea. After his death it was made a constellation.

Medea, after having vainly endeavoured to engage several of the kings of Greece to espouse her cause, withdrew to Asia, where she married one of the most powerful kings of that country, by whom she had a son, named Medus, who founded the empire of the Medes.

SIEGE OF TROY.

The most famous and considerable enterprise of the united Greeks during the Heroic age was unquestionably the siege of Troy, a city situated upon the coast of Asia

Minor. It was built by Dardanus, who, like the greater number of the founders of the empires of early times, was considered a son of Jupiter and Electra, the daughter of Atlas. He was born in Arcadia, but established himself in Phrygia, and built at the foot of Mount Ida a city, which was at first called Dardania, nearly fifty years after the deliverance of the Hebrews from the bondage of Egypt. Dardanus taught his subjects the worship of Minerva, and gave to them two statues of the goddess, one of which was well known as the Palladium. He was succeeded by his son, Erichthonius, husband of Astyoche and father of Tros, who married Callirhoë, daughter of Scamander, by whom he became father of Ilus, Assaracus, and Ganymede, the favourite of Jupiter. From Tros the city of Dardania took the name of Troja or Troy, and from his son Ilus the adjacent country received the appellation of Ilium. Ilus was succeeded by his son Laomedon, whose faults and misfortunes have been already related in the articles upon Apollo, Neptune, and Hercules. In the history of the last mentioned hero, it has been seen that, enraged at Laomedon's refusal to give him the horses of Jupiter, promised to him on the deliverance of his daughter Hesione from the sea-monster, he attacked and took Troy, put the king and all his family to death, with the exception of Podarces and Hesione, and gave the latter in marriage to Telamon. She, seeing her brother amongst the captives, ransomed him with her miraculous veil, from whence he received the name of Priam "bought;" and as he had counselled his father to give up the horses, according to stipulation, Hercules established him on the throne of Troy, where he employed himself with well-directed energy in repairing and fortifying the walls of the city. He married Hecuba, the daughter of Dymas, a Phrygian prince, who bore him, according to Cicero, seventeen children; though Homer increases their number to nineteen. When pregnant of Paris, she dreamt that she had

brought into the world a firebrand, which had set fire to her husband's palace, and reduced Troy to ashes; and as, at the same time, the soothsayers foretold the calamities which might be expected from the imprudence of her expected son, Priam ordered his slave Agelaus to destroy the child as soon as it should be born. The slave, however, either touched with humanity, or influenced by Hecuba, only exposed the boy on Mount Ida, where he was found by the shepherds, and brought up as their own. Though thus educated among peasants, young Paris soon gave proofs of courage and sagacity; and by his intrepidity in protecting the flocks of Mount Ida from the rapacity of the wild beasts, gained for himself the name of Alexander, "*helper* or *defender*." His beauty and graceful deportment, at the same time, recommended him to the favour of Oenone, a nymph of Mount Ida, whom he married, and with whom he lived for some time in the most perfect conjugal felicity. It was at this period of his history that Jupiter appointed him judge in the famous question of the golden apple; and it is but fair to conclude, that his decision was dictated by reason and candour, rather than influenced by the promise made by the Goddess of Beauty; for certainly possession of a kingdom, and the assurance of military glory offered by Juno and Minerva, were higher bribes to an ambitious and spirited youth, already in the possession of more than mortal charms, than the prospect of obtaining by treachery, and retaining by force, even the most beautiful woman of her age. Soon after this celebrated "Judgment of Paris," Priam proposed a contest amongst his sons and some other princes, the conqueror in which was to be rewarded by the finest bull of Mount Ida, which he sent his emissaries out to seek, and which was found amongst the flocks of Paris, who reluctantly yielded it up at the king's command. Desirous of recovering his favourite animal, the young shepherd repaired to Troy, and entering the lists of

the combatants, amidst great applause, obtained the victory over his rivals, Cycnus, Polites, Helenus, and Deiphobus. He then gained a superiority over Hector himself, the eldest and greatest of the sons of Priam; and the prince, enraged to find himself worsted by an unknown adventurer, pursued him so hotly, that he must have fallen under his blows, had he not sought refuge in the temple of Jupiter. This sacred retreat preserved his life, and his sister Cassandra, struck with his resemblance to her other brothers, made such inquiries concerning his birth and age as satisfied her that the graceful stranger was no other than the long-lost Paris, and as such introduced him to her father and his other children, all of whom, forgetful of the dire calamities predestined for Troy by his means, received him with joyful cordiality. Cassandra being possessed of the gift of prophecy,* warned him never to approach the coast of Sparta; but remembering that Venus had promised to him the fairest woman in the world, tired of the inactive life of a court, and eager for the stimulus of exciting adventure, which the abduction of Helen, the most beautiful woman of her time, promised him, he equipped a fleet, under pretence of going in search of his father's sister, Hesione, and set sail for the Grecian shore. On arriving at Sparta, which he visited on pretence of making inquiries for his aunt, he was received

* Regarding her prophetic gifts, we have the following traditions:—When yet a child, she and her brother Helenus were left one night in the temple of the Thymbraen Apollo, and were next morning found entwined by serpents occupied in purifying their ears, so as to enable them to understand the divine sounds of nature, and thereby learn the future. After Cassandra had grown up, she passed another night in the temple, when the god attempted to surprise her; but as she resisted him, he punished her by causing her prophecies to be disbelieved. According to another tradition, Apollo himself initiated her into the art of prophecy, on condition that she would yield to his desires. The maiden promised compliance, but afterwards refused; upon which the god ordained that no one should believe her prophecies.

by Menelaus, the king, with every mark of distinction and kindness, but shamefully abused the hospitality thus shown to him, by availing himself of the king's absence in Crete to seduce the affections of his wife, or, as some writers assert, to carry her off forcibly with him to Troy, though this last account is scarcely credible, as it is not to be believed a queen could be carried away from the midst of her husband's subjects without her own consent and connivance. Priam received the guilty pair into his palace and family without difficulty, as he judged the action committed by his son a just retaliation on the Greeks for their detention of Hesione; and thus were kindled the flames of the Trojan war, which ended in the total destruction of the city, and the annihilation of the family of the king.

It will be remembered that Helen, though in fact a daughter of Jupiter, was reputed and brought up as the child of Tyndarus, king of Sparta. On her reaching the age of womanhood, the fame of her extraordinary beauty attracted to the court of Sparta a crowd of powerful princes, all eager for the honour of becoming the husband of the loveliest woman of her age. This concourse of distinguished suitors rather alarmed than pleased Tyndarus, who very well knew that he could not prefer one without giving umbrage to all the others, and most probably provoking their animosity against himself and his people. He was soon, however, extricated from his perplexity by Ulysses, king of Ithaca, who began to be known throughout Greece at that time for his prudence and sagacity. Clearly perceiving that his own pretensions to the hand of the beautiful princess would meet with little success in opposition to so many rivals, he offered to withdraw them on condition that Tyndarus would promise to him his niece Penelope in marriage—to which the king gladly consented. Ulysses then advised him to bind all the suitors, by a solemn oath, to approve of the spontaneous choice which Helen should

make of one amongst them, and to engage them to unite, in defence of her person and character, against any attempts that should be made to snatch her from the arms of her husband. The choice of the young princess fell upon Menelaus, son of Atreus, whom she married, and with whom she continued to live in uninterrupted felicity for three years—during which time he ascended the throne of Sparta, upon the death of Tyndarus. On learning the abduction of his wife by Paris, Menelaus returned in all haste from Crete to Sparta, where he assembled the Grecian princes, and reminding them of their solemn engagement to avenge his outraged honour, called upon them to arm themselves to accompany him to Troy. Before openly declaring war, it was deemed advisable to send an embassy to Priam, publicly to demand the restoration of Helen; but as Paris refused to yield her up, both parties immediately began preparations for the hostilities which could no longer be averted.

The disasters which the oracles announced to all who should engage in it, naturally awakened in the minds of some of the princes a great disinclination to enter upon so perilous an enterprise. Amongst others, Ulysses, at whose instigation the solemn league had been made, feigned madness, to free himself from its obligations, and yoking a horse and a bull together, ploughed the sand on the seashore, where he sowed salt instead of corn. But this dissimulation was soon discovered by Palamedes, who, by placing Telemachus, the infant son of Ulysses, before the plough, convinced the world that the father, who had the forethought to turn aside the plough from the furrow not to hurt his child, could not be mad. Ulysses was therefore obliged to go to the war, to the success of which his prudence and sagacity contributed not less than his courage.

Achilles, the grand hero of the Iliad, and the chief bulwark of the Greeks in the expedition, had well-nigh been prevented from taking a share in it by the fears of his mother, to whom Calchas the soothsayer had re-

vealed that Troy could not be taken without the aid of her son, but that he should find death before its walls. To save him from this fate, Thetis, his mother, disguised him as a maiden, and sent him to the court of Lycomedes, king of Scyros, to be brought up with his daughters, where, however, he revealed his sex, by making one of his companions, Deidamia, the mother of Pyrrhus. The Greeks at last discovered the place of his concealment, and an embassy was sent to Lycomedes, who, though he denied the presence of Achilles, permitted the messengers to search his palace. The sagacious Ulysses introduced himself into the court of Lycomedes as a travelling merchant, and while displaying some articles of female attire to the daughters of the king, took occasion to exhibit also some fine pieces of armour, which, upon the sudden blast of a trumpet, the young hero seized, and thus betrayed himself to the wise king of Ithaca, who induced him to join the assembled princes then arming against Troy.*

The fleets of the several princes having assembled at Aulis, were prevented from setting sail by a lengthened calm, sent by Diana to punish Agamemnon for having killed her favourite stag; and the soothsayer Calchas declared that the sacrifice of Iphigenia, the daughter of Agamemnon, was the only means of appeasing the goddess. The father, horror-stricken at this cruel command, as chief of the assembled Greeks, ordered one of his heralds to desire the dispersion of the troops, and resolved to abandon the enterprise rather than sacrifice his child; but Ulysses and the other generals interfered, and Agamemnon at last consented to immolate his

* It is worthy of remark that Homer makes no mention of the common traditions regarding his mother's having rendered Achilles invulnerable, either by purifying him by fire, or dipping him in the Styx, which certainly derogate much from his merits as a hero. He was the son of Peleus, king of the Myrmidones, and the Nereid Thetis, who, according to the legend, rendered his whole body, excepting the heel by which she held him, impervious to every weapon.

daughter for the common cause of Greece. As Iphigenia was tenderly beloved by her mother, the commanders sent for her on pretence of marrying her to Achilles; so that Clytemnestra gladly permitted her departure, and Iphigenia came to Aulis, where, seeing the bloody preparations for the sacrifice, she was not long in guessing the fatal truth. With tears and entreaties she threw herself at her father's feet, imploring his protection, and Agamemnon, deeply alive to the claims of nature, frequently wavered in his bloody purpose; indeed, it is said, that even after he had written to Clytemnestra, desiring her to send her daughter to the camp, he sent other letters privately to her by a slave, forbidding her presence; but these letters, his brother Menelaus suspecting what had been done, intercepted.* The sacrifice having at last been determined upon, Calchas, the priest, took the fatal knife in his hand for its performance; but just as he was about to strike, the victim was suddenly wafted away in a cloud, and a goat of uncommon size and beauty was found in her place. Diana, satisfied with Agamemnon's willingness to offer up his daughter on her altars, carried her away before the ceremony was completed, and made her priestess of her temple in Tauris, where, by the command of the goddess, she was obliged to sacrifice all the strangers that came into that country. The accidental arrival of her brother, Orestes, with his friend Pylades, was the means of abolishing this barbarous custom.

The gods being at last propitious, a favouring gale sprung up, which speedily wafted the Grecian fleet, of 1186 sail, and carrying more than 100,000 men, under the command of Agamemnon, brother of the injured Menelaus, to the Phrygian shore. The Trojans, on their part, had not been inactive in making preparations to meet so formidable an enemy. Priam received ready assistance from

* Euripides in ancient, and Racine in modern times, have made the fate of Iphigenia the subject of their tragic muse.

all the princes of Asia Minor, and could reckon amongst his most active generals, Rhesus, king of Thrace, and Memnon, son of Tithonus and Aurora, and king of Æthiopia, who entered the field with 20,000 men, Assyrians and Æthiopians, though the chief reliance of the besieged was on the courage and conduct of Hector, the eldest son of the king. The deities themselves took part in the contest; for Juno and Minerva, remembering with bitterness the insult offered them by the judgment of Paris, warmly espoused the cause of the Greeks, whilst Venus, Mars, and Apollo, took the part of the Trojans.

Scarcely had the Greeks established themselves before the walls of the devoted city, when a frightful pestilence broke out in their camp, and Calchas, consulted anew, declared, that to arrest this calamity, it was necessary to appease Apollo, by restoring to his priest Chryse his daughter Chryseis, whom Agamemnon retained as a slave. Agamemnon, forced to yield to the demands of the Grecian chiefs, retaliated upon Achilles, at whose instigation he knew the oracle had been declared, by seizing upon his slave Briseis, while he, infuriated at such an insult, would have punished it on the instant had he not been withheld by Minerva; but, implacable in his resentment, he withdrew from the army, and no entreaties or direct offers of reconciliation could induce him to return. The Trojans, led by Hector, profited by this misunderstanding, and carried fire to the very vessels of their enemies. Patroclus, the chosen friend of Achilles, was at this juncture prevailed upon by Nestor to return to the war, and the first concession his heroic friend made was the permission he gave him to appear in his armour. The valour of Patroclus, with the terror inspired by the sight of the arms of Achilles, soon routed the victorious Trojans, and obliged them to flee for safety within their walls. Patroclus hotly pursued them thither, and would have broken down their bulwarks, had not Apollo in person set himself to oppose him. At the instigation of the god,

Hector dismounted from his chariot to attack him: the engagement was obstinate, but Patroclus was at last overpowered, his arms became the property of the conqueror, and Hector would have severed his head from his body, had not Ajax and Menelaus interfered. His body was at last recovered and carried to the Grecian camp, where the sight of it roused all the fury of Achilles, who, forgetful of the wrongs he had suffered at the hands of Agamemnon, only burned to avenge the death of his friend upon Hector, who had more powerfully kindled his wrath by appearing at the head of the Trojan army in the armour he had taken from the body of Patroclus. At the request of Thetis, Vulcan forged new arms for her son, and thirsting for vengeance, he summoned Hector to single combat. The Trojan hero, deceived and abandoned by the gods, fell under the ascendant fortune of Achilles, who delivered his body over to the cowardly insults of the Greeks; then attaching it to the wheels of his chariot, dragged it three times round the tomb of Patroclus, or, according to Homer, the walls of Troy. Priam, tenderly attached to his son, wished to ransom his body from the enemy; and the gods interesting themselves in so pious a cause, Achilles was prevailed upon by his mother to listen to the entreaties of the old king. Mercury was despatched to convey him to the tent of Achilles, and the interview between the hero and the bereaved father was interesting and affecting. The conqueror paid to the Trojan monarch the reverence due to his dignity, years, and misfortunes, and Priam kissed, in a suppliant manner, the hands which had robbed him of the best and greatest of his children. His mutilated remains were restored to him, and a truce of twelve days granted for his funeral. Shortly after this event, Achilles, enamoured of the charms of Polyxena, a daughter of Priam, was induced to enter a temple under pretext of espousing her, and was killed by Paris, or, as some writers assert, by Apollo,

under the form of the young Trojan. The ashes of Achilles were mingled in a golden urn with those of Patroclus: the Promontory of Sigæum marks the spot where both repose. A tomb was erected to his memory, and Thetis instituted funeral games in honour of her son, which were afterwards annually celebrated by order of an oracle of Dodona.

The fate of Troy depended on several things which have been called "the fatalities of Troy," and during the ten years which the siege lasted, these fatalities were successively conquered by the Greeks. The first, and certainly the most natural, was the death of Hector, the greatest and the best of the Trojan heroes. After his death had been avenged by Apollo, Calchas declared that the city would not be taken unless a descendant of Æacus were in the camp; and Ulysses and Phœnix were immediately despatched to conduct thither Pyrrhus, the son of Achilles, where he received the name of Neoptolemus, because he came late to the war. A third necessary condition to the taking of the city was, that the arrows of Hercules should be brought against it; and to fulfil this requirement, Ulysses, accompanied by the "golden-haired Pyrrhus," repaired to Lemnos to prevail on Philoctetes, in whose possession they were, to return with them to Troy. The cause of this hero's absence from the war till its last year, is stated to have been the offensive smell from a wound in his foot, which obliged the Greeks, at the instigation of Ulysses, to remove him from the camp. Resentful of this treatment, he at first refused to accompany the ambassadors to the war, and even persuaded Pyrrhus to conduct him to Melibœa; but as he embarked, the manes of Hercules appeared to him, forbidding him to proceed, and commanding him immediately to go to the Grecian camp, where he should be cured of his wounds,—received, some writers say, from the bite of a serpent sent by Juno to torment him for having buried the ashes of Hercules; while others

assert it was to punish his having revealed where these sacred remains were deposited. The carrying away of the Palladium by Ulysses and Diomedes destroyed another of the safeguards of Troy; and it is not to be doubted that this really was effected, as otherwise the city could not have been taken; although some writers have not scrupled to assert that it was only a fictitious statue the heroes captured, while the true Palladium was not removed from Troy until carried away by Æneas into Italy. An ancient oracle having declared that Troy should never be taken if the horses of Rhesus, king of Thrace, drank the waters of the Xanthus, and ate the grass of the Ilian plains, the arrival of that ally was expected at Troy with great impatience; but as the oracle was well known to the Greeks, Ulysses and Diomedes intercepted him on his way thither, entered his camp by night, put him to the sword, and carried away his horses, thus preventing the fulfilment of the condition necessary to the preservation of the city. The death of Troilus, a son of Priam, infringed another of the conditions on which the fate of Troy depended. The destruction of the tomb of Laomedon at the Scæan gate did away with the seventh of its fatalities; and the arrival in the Grecian camp of Telephus, the son of Hercules, completed their sum, and determined the destiny of the devoted city. This young prince had married a daughter of Priam, and, as one of his family, aided him against the Greeks, whom he attacked with heroic valour when they landed on the Phrygian shore. The carnage was great, and Telephus would have been victorious, had not Bacchus, who protected the Greeks, suddenly raised a vine, which entangled the feet of the Mysian king, and laid him on the ground. In this defenceless state Achilles rushed upon him, and wounded him so severely, that he was carried out of the battle. An oracle declared that he alone could heal the wound who had inflicted it, and applications were made to Achilles, but in vain: he observed

that he was no physician, till Ulysses, who knew that Troy could not be taken without the aid of a son of Hercules, and who wished to make Telephus a friend of the Greeks, persuaded him to obey the directions of the oracle. Achilles at last consented, and scraping the rust from the point of his spear, applied it to the wound, thereby affording the king instant relief, for which he was so grateful, that he joined himself to the enemies of Troy, and thenceforth fought against it.

All the *fatalities* having been thus conquered, the success of the Greeks nevertheless remained doubtful, and at last, despairing of taking the city by force of arms, they resolved to have recourse to stratagem. By the advice of Minerva, they constructed an enormous wooden horse, and shutting up in its hollow flanks the chosen of their warriors, spread abroad a report that it had been built in fulfilment of a vow to obtain a prosperous return to Greece, for which country they pretended to set sail. Sinon, the son of Sisyphus, then went to Troy with his hands bound behind his back, and by solemn protestations persuaded Priam that he was a fugitive from the Grecian army, who had come to seek refuge with its enemies from the barbarity which had devoted him to be offered a sacrifice, to obtain a favourable wind for the return of the Greek navy to their own shores. These false assertions were believed by the devoted Trojans; the wooden horse, which Sinon advised Priam to bring into the city and consecrate to Minerva, was admitted within the walls; and Sinon, to complete his perfidy, opened the side of the horse in the night, while the Trojans were rejoicing at their deliverance from their enemies, and the Greeks, who had been concealed in it, immediately issuing out, opened the gates to their comrades, who were not far distant, and gave up the city to pillage. This treachery is said to have been planned by Antenor, who had always maintained a secret correspondence with the Greeks, and Æneas, a son-in-law of Priam, who had been provoked

to avenge by perfidy slights put upon him by the king and his family. When Troy was in flames, he carried away on his shoulders his aged father Anchises, with his household gods, from which circumstance he has been called the "pious Æneas." The immortal poem of Virgil has for its subject the adventures of Æneas after the fall of Troy, together with the circumstances that attended the settlement of the hero in Italy, where he became the great progenitor of the Roman people.

The courageous despair of the Trojans only increased the horrors with which treachery had surrounded them. The old king himself, resolving to die in defence of his country, put on his armour, and advanced to meet the Greeks; but Hecuba, by tears and entreaties, detained him near an altar of Jupiter, whither she had fled for refuge. While the wretched pair here sought the protection of the gods, they were joined by their son Polites, who, hotly pursued, and mortally wounded by Pyrrhus, fell dead at their feet, as they opened their aged arms to receive him. The unhappy father, fired with indignation, vented bitter invectives against the Greek, and, raising his spear, darted it at the slayer of his son. This irritated Pyrrhus, though the spear thrown by so feeble a hand had but touched his buckler, and fallen to the ground; and seizing the grey hair of Priam, without compassion for his age, or reverence for the sanctity of the place, he plunged his dagger into his breast; his head was then cut off, and the mutilated body left amongst heaps of slain.

After a frightful carnage, and the total destruction of the city, the Greeks returned to their own shores, with the small remnant of the Trojans, whom they divided by lot amongst them as slaves. Hecuba, the most unfortunate of mothers, fell to the share of Ulysses, whom she hated for his treachery and avarice. As they were about to embark, the manes of Achilles appeared to them, and demanded of them the sacrifice of Polyxena, her daughter, who was thereupon dragged to his tomb, and immo-

lated by his son Pyrrhus. The grief of her unhappy mother was still further increased by the sight of the body of her son Polydorus washed by the tide upon the shore, which so summed up the measure of her woe, that after vainly attempting to avenge his murder, she threw herself into the sea. Cassandra, another of her daughters, fell to the lot of Agamemnon, whose tragical fate she foretold, and shared. Andromache, the widow of the valiant Hector, became the property of Pyrrhus, the son of the man who had killed and so basely insulted the remains of her noble husband. He carried her with him to Epirus, where he married her, and made her the mother of three sons; after which he repudiated her, and she then married Helenus, the son of Priam, like herself a captive in Epirus, and reigned with him over a part of the country. Her son Astyanax, by Hector, was thrown headlong from the walls of Troy by Ulysses. Pyrrhus, after divorcing Andromache, married Hermione, the daughter of Menelaus and Helen, who, tenderly attached to her cousin Orestes, conspired with him to destroy her husband, and, by her connivance, Orestes assassinated him at the foot of the altar.

Paris, the fatal cause of all these horrors, had perished in the ninth year of the war, by one of the arrows of Hercules, shot by Philoctetes. Feeling himself languid from his wounds, he ordered his attendants to carry him to the feet of Œnone, the wife whom he had basely abandoned, and who, in the years of his obscurity, had foretold to him that he would solicit her assistance in his dying moments. He expired before he came into her presence, and she, still mindful of their former loves, threw herself on his body, and stabbed herself to the heart.

Helen, the guilty partner of his crime, shortly after his death married his brother Deiphobus, whom, on the sacking of Troy, she betrayed into the hands of Menelaus, by whose hand he was put to a cruel death. As the reward of her treachery, Menelaus received back his guilty wife, who returned with him to Sparta, after a

protracted voyage of eight years. According to the last and greatest historian of ancient Greece, "Helen gladly resumed her union with Menelaus; she accompanied him back to Sparta, and lived with him there many years in comfort and dignity, passing afterwards to a happy immortality in the Elysian fields. She was worshipped as a goddess with her brothers, the Dioscuri, and her husband, having her temple, statue, and altar at Therapne and elsewhere, and various examples of her miraculous intervention were cited among the Greeks."

Ajax, the son of Telamon, reckoned next to Achilles the bravest of the Greeks, stabbed himself in despair, because the arms of that hero had been adjudged to Ulysses, rather than himself. His namesake, the son of Oileus, king of Locris, having violated the sanctity of Minerva's temple, was pursued by the goddess with unrelenting wrath. Neptune, at her desire, raised a storm which destroyed all his ships, forty in number. Ajax, contemning the power of the gods, swam to shore, exclaiming, "I shall escape in spite of them." Neptune, enraged at such impiety, struck the rock to which he clung with his trident, which immediately opened and swallowed him.

Diomedes, king of Ætolia, the constant companion of Ulysses in every enterprise where danger was to be braved, or honour won, having severely wounded the goddess of beauty before Troy, became the object of her implacable resentment. Inspired by her, his wife, during his absence, forgot her marriage vows, and he felt his disgrace so sensibly on his return, that he abandoned his native country, and emigrated to Magna Græcia, where he built the city Argyripa,* married Euippe, the daughter of Daunus, king of the country, and perished by his hand.

Idomeneus, the king of Crete, having been overtaken in a violent storm, on his return from Troy, made a vow to Neptune, that if he escaped its fury he would sacri-

* This city was originally called Argos Hippium, and at a later period Argyripa or Arpi, and was only one of *ten* cities which Diomede is supposed to have founded in Magna Græcia.

fice to him the first living object that should strike his eye on landing. His son, impatient to welcome his father after so long an absence, hastened to receive him on his approach. Faithful to his vow, Idomeneus stabbed him to the heart, and the Cretans, horrified at so unnatural an action, refused to receive him, so that he was obliged to go in quest of a settlement to Italy.

"The wise Ulysses" was the last of the Grecian heroes that reached their home after the Trojan war. During his absence, his wife, the chaste Penelope, was besieged by numerous suitors, who strove to persuade her, from his prolonged delay, that he must have perished on his homeward voyage. She received their addresses with coldness and disdain; but as she was destitute of power, and, as it were, a prisoner in their hands, she flattered them with hopes and promises, declaring that she would make choice of one of them as soon as she had finished a piece of tapestry on which she was employed; at the same time baffling their eager expectations, by undoing at night what had been accomplished in the day,—an artifice which gave rise to the proverb "Penelope's web," applied to any labour that can never be ended. Ulysses, after various adventures, having at last reached Ithaca, presented himself at his own palace under the disguise of a beggar, and having by this means satisfied himself of the fidelity of his wife, put all her unfortunate suitors to death, and re-established himself on his throne, which he continued to enjoy in uninterrupted felicity for sixteen years, after an absence of twenty.

Such is a brief sketch of the principal traditions transmitted to us of the memorable siege of Troy, and the heroes engaged in it. They have furnished the subjects of the sublimest poems that exist in any language, and it is to these masterpieces of genius the reader must go, to learn full particulars of those events which are here exhibited in feeble outline.

Note.—Although in such a work as this, which aims only at giving a consecutive sketch of the superstí-

tions and traditions of the Greek and Roman nations, no attempt has been made to detail any of the philosophical explanations which many writers have given of the Myths of Pagan worship, yet it may not seem out of place, after having related the Homeric tradition of the siege of Troy, to add what the historian Herodotus says on the subject. So great a power has the poet over all other kinds of writers, that it is an undoubted fact, that the Miltonic account of the fall of man is better known, and more generally believed, than the scriptural one, and it is certain that, in all ages, the Helen of the Iliad will be the only one the popular mind will ever recognise; but as *truth* is still better than *poetry*, however sublime it may be, I gladly, for the sake of my sex, subjoin the following quotation from Beloe's translation of the Father of History:—

"I was desirous of knowing whether all that the Greeks relate concerning Troy had any foundation in truth, and the same priests instructed me in the following particulars which they learned from Menelaus himself. After the loss of Helen, the Greeks assembled in great numbers, in Tenedos,* to assist Menelaus: they disembarked, and encamped: they then despatched ambassadors to Troy, whom Menelaus himself accompanied. On their arrival, they made a formal demand of Helen, and of the wealth which Paris had at the same time clandestinely taken, as well as general satisfaction for the injury. The Trojans then and afterwards uniformly persisted in declaring that they had among them neither the person nor the wealth of Helen, but that both were in Egypt; and they thought it hard that they should be made responsible for what Proteus, king of Egypt, certainly possessed. The Greeks, believing themselves deluded, laid siege to Troy, and persevered till they took it.

* When the Grecian armament reached Tenedos, Ulysses and Menelaus were despatched as envoys to Troy to demand the restitution of Helen and the stolen property.

But when Helen was not found in the captured town, and the same assertions concerning her were continued, they at length obtained credit, and Menelaus himself was despatched to Proteus. As soon as he arrived in Egypt, he proceeded up the Nile to Memphis. On his relating the object of his journey, he was honourably entertained. Helen, who had been treated with respect, was restored to him, and with her all the treasures." Thus, then, upon the authority of a grave historian, who lived so near the time of the principal actors of this great drama as to have received his information second-hand from Menelaus himself, it may fairly be inferred that the beautiful Helen was not the guilty creature she is generally represented, but an outraged queen and woman, who claimed protection for her person and property from the first assistance to which she could appeal. How otherwise is Menelaus receiving her back to be credited? The same historian goes on to say,—"This intelligence concerning Helen I received from the Egyptian priests, to which I am inclined to add, as my opinion, that if Helen had been actually in Troy, they would certainly have restored her to the Greeks, with or without the consent of Paris. Priam and his connexions could never have been so infatuated as to endanger the preservation of themselves and their children, merely that Paris might enjoy Helen; but even if such had been their determination at first, still after having lost, in their different contests with the Greeks, many of their countrymen, and among these, if the poets may be believed, several of their king's own sons, I cannot imagine but that Priam, even if he had married her himself, would have restored Helen if no other means had existed of averting these calamities. We may add to this, that Paris was not the immediate heir to the crown, for Hector was his superior both in age and virtue. Paris therefore could not have possessed any remarkable influence in the state, neither would Hector have countenanced the misconduct of his brother, from which he himself, and the rest of

his countrymen, had experienced so many and such great calamities. But the restoration of Helen was not in their power, and the Greeks placed no dependence on their assertions, which were *indisputably true;* but all this, with the subsequent destruction of Troy, might be ordained by Providence to instruct mankind that the gods proportioned punishments to crimes." Though not entirely agreeing with Herodotus in the deduction he makes from his premises, as it seems to me that the destruction of a whole people for the licentious act of one man, is a punishment very *disproportionate* to the crime, I yet gladly adduce his irrefragable evidence, to wipe from off the name of woman one of the foulest stains that sullies its purity. And if any farther proof were necessary, that the main incidents of the Iliad are mere poetical fictions, they are to be found abundantly in the computations made from the writings of many accredited writers of the time, which incontrovertibly demonstrate that, in the last year of the war of the Iliad, Helen must have been at least 114 years of age,—a thing quite past belief.

Heathen Worship.

SACRED GROVES.

Whilst savage man inhabited the forests, the rude gods that he made to himself could have no other abode; the darkest and most impenetrable retreats served as their temples; and as nations preserve the remembrance of their primitive condition, as the individual man retains the impressions of his infancy, the respect for these natural asylums was maintained after civilisation and the arts had made considerable progress. Temples and chapels were usually surrounded by groves, which were

regarded as sacred as the temples themselves. They were sanctuaries for the unfortunate, and even for criminals; and within their sacred enclosure the people assembled to celebrate the games and dances which accompanied the festivals of the gods. The finest and tallest of the trees were consecrated to some particular divinity, and its branches, ornamented with ribands and garlands, were usually loaded with offerings. To cut down a tree in a sacred grove would have been considered sacrilege: they could only be thinned of their superfluous, or cleared of their withered, branches.

ALTARS.

As long as the forests served as temples the altars were of turf or earth: afterwards they were composed of wood, stone, marble, or other substances, such as *horns*. They were frequently ornamented with plates of metal, precious stones, festoons, and garlands; and when architecture had made some progress, it was common to adorn them with the finest work of the sculptor. Before art had raised buildings consecrated to the gods, altars were placed in the highways, on the seashore, on the banks of rivers, in the groves, or on the tops of mountains: in form they were round or square, and were always turned towards the east. Their elevation varied according to the class of the deities to whom they were dedicated: those of the terrestrial deities were on a level with the soil; those of the infernal gods in cavities dug in the ground; and to those of the celestial divinities there was an ascension of several steps; when they were accompanied by a statue, they rose only to the level of its base, and stood before it. Altars were divided according to the uses to which they were destined—into *bloody*, *bloodless*, *funereal*, *altars of sacrifices*, *&c.* There were also

votive altars, or altars vowed in gratitude for a benefit. A sacred grove and an altar were very usually the only monuments consecrated to the greater part of the inferior divinities, unless they were the tutelary gods of a country or province. All altars were places of refuge; the supplicants were considered as placing themselves under the immediate protection of the gods to whom they were dedicated; and violence to the unfortunate, even slaves and criminals, in such circumstances, was regarded as outrage to the gods themselves. It was also the practice amongst the Greeks to take solemn oaths at the altars, either laying their hand on them or the statues of the deities before which they stood.

TEMPLES.

When a temple was to be built, the Aruspices were consulted as to a proper site, and the fitting time at which its construction should be commenced. The place once fixed upon, it was purified with the utmost care, and the whole space destined for the sacred edifice surrounded and marked off by garlands and ribbons. At Rome, the Vestals, accompanied by young girls and youths having both parents alive, washed the enclosure with pure water, and the pontiff ended the purification by a solemn sacrifice. The magistrates and chief persons of the city then laid the foundation-stone, and threw upon it some pieces of unrefined metals,—a ceremony very similar to those of the freemasons at the present time.

The temples of some divinities, such as Ceres, Venus, Mars, and Vulcan, were never built within the precincts of a city: those of Ceres for fear they might contract any pollution; those of Venus, on the contrary, from the apprehension that they might introduce corruption of

manners; Mars that he might be more at hand to repulse the enemy from the walls; Vulcan to remove the dread of fire. Temples were at first made to face the east, but were afterwards constructed so as to enable the worshippers to turn to that point of the horizon. Their form varied, some being square, others round or oblong, and they were usually surrounded by a noble colonnade of beautifully decorated pillars. They had several divisions,—the first called the *Vestibule* contained the font in which was the lustral water,* intended to purify those who presented themselves before the gods; the second, named *Naos*, answers to the naves of our churches, and every one was admissible there; the third was the *Adytum*, whose entrance was forbidden to any but the priests, the laity being prohibited from even looking at it; and some temples had even a fourth division, known to the priests only, and in which were kept the most holy things, such as the Palladium, in the temple of Vesta. The interior of most of the temples was much ornamented with paintings, gildings, and offerings *ex voto*, analogous to the services which the tutelary deity of the place was supposed to have rendered to those who invoked him: these consisted of the prows of vessels, in remembrance of an escape from shipwreck; pictures representing a malady, in gratitude for the recovery of health; tripods, to return thanks for a favourable oracle; bucklers, as pledges of military success, &c. They also frequently contained immense treasures.

But the finest ornaments of the temple were those masterpieces of art and genius furnished by the sculptor, and which, did the limits of this work permit, would have merited a separate article. Of these statues there were several kinds:—1*st*, Those which were smaller than nature, and which were usually dedicated to kings and

* The lustral water was made by extinguishing in the font a live coal, taken from the "altar of sacrifices."

heroes, though some were consecrated to the gods, particularly to the Lares; 2*d*, Those which were the size of nature. These were devoted to men who, by their virtues, did honour to humanity, without raising themselves above it; 3*d*, Those which were beyond the natural proportions, and which were reserved for the deified heroes or demi-gods; and, *lastly*, Those of colossal stature, which were raised only for the great celestial deities: of these the most celebrated were the Apollo at Rhodes, and the Jupiter of Olympus. Statues were made of almost every material—wood, clay, stone, marble; and all sorts of metals—gold, silver, and ivory being exclusively devoted to the great gods. A Pagan poet represents a sculptor considering the trunk of a tree, and uncertain whether to manufacture it into a bench or a god; but his chisel immediately conferred upon it a right to the adoration of the ignorant multitude, who regarded the statue, not as the representation of the divinity, but as the divinity himself. The place of the statue was in the middle of the temple, in a part railed off from the largest portion of the building, and it was not unusual to see there the statues of two or three deities at once; but these were always such as had an affinity one with another.

The Pagans had the greatest reverence for their temples. It was not permitted to them either to spit or blow their noses within the sacred precincts. Often they ascended the steps which led to them on their knees, and in times of great calamity the chief women amongst them would sweep the temple pavement with their hair.

No act of religious worship was performed without prayer. Those who prayed stood usually with their heads covered, and looking towards the east, and the priest pronouncing the words before them. They frequently touched the altars, or the knees of the images of the gods, turning themselves round in a circle towards the right. Sometimes they put their right hands on their

mouths, and prostrated themselves on the ground,—a practice which we find made mention of amongst the Jews.

The ancient Romans used with the same solemnity to offer up vows. They vowed temples, games, sacrifices, gifts, and certain parts of the plunder of cities, also what was called *ver sacrum*,—that, is, all the cattle which were produced from the 1st of March to the end of April. Sometimes they used to write their vows on waxen tablets, and fasten them to the knees of the statues of the gods, that being supposed the seat of mercy. When a general had obtained a great victory, the senate decreed that a thanksgiving should be made in all the temples, and also what was called a *Lectisternium*, when couches were spread for the gods, as if about to feast, and their images placed upon them round the altars, which were loaded with the richest dishes. This honour was decreed to Cicero for having suppressed the Catilinarian conspiracy, which he often boasts was never conferred on any other person until he had laid aside his robe of peace.

THE PRIESTHOOD.

Very little is known of the various orders of priesthood amongst the Greeks. Like all other sacerdotal bodies, they were each governed by a high-priest, whose office it was to superintend the others, and perform the more sacred rites and mysteries of religion; but what his particular functions and privileges were does not clearly appear. Another holy order amongst the Grecians was the *parasiti*, a word which means *table-companion*, because those who served in this office were allowed part of the sacrifices together with the priest, and probably had their meals in common.

The public criers also assisted at sacrifices, and seem

to have had the same office with the *papæ* and *victimarii* at Rome—that is, they were *butchers* and *cooks;* and as the comedian in Athenæus tells us, were the first that taught men to boil their victuals, which before they devoured raw. They were held in great respect by the Athenians, insomuch, that the author quoted above endeavours to prove, from the regard in which they were held, that the calling of a cook was a creditable thing. There were some priests whose duty it was to adorn the temples, and superintend their furniture, and others who were always waiting on the gods, and whose prayers the people desired to have at sacrifices. The Grecian priesthood, like all others that have ever existed, seem to have accumulated great riches; for we find Chryses, in the Iliad, offering *an infinite price* for the redemption of his daughter.

Amongst the Romans, the ministers of religion did not form a distinct order from the other citizens, but were chosen from the most honourable men of the state. They were divided into two classes, the most considerable being that which, not being attached to the service of any particular divinity, could sacrifice to all. At the head of this establishment was the College of the Pontiffs, instituted by Numa, and consisting originally of four members, but increased by Sylla to the number of fifteen. They judged in all cases relating to sacred things, and in matters in which there was no written law they prescribed what regulations they thought proper. Their persons were held sacred; they had the precedence over the magistrates, and presided at all games of the circus, theatre, or arena given in honour of the gods.

The College of the Pontiffs was governed by the Pontifex Maximus. This office was of so great power and dignity, as to be assumed by the Cæsars during the empire. The Pontifex Maximus was supreme judge and arbiter in all religious matters; the other priests were subject to him, and he could hinder any of them from

leaving the city, though invested with consular dignity, and fine such as transgressed his mandates. His office was for life, and the only matter in which his authority could be interfered with was a case of life and death, in which his sentence might be reversed by the people.

Next to the College of Pontifices, came that of the Augurs or Auspices, which designations are commonly used promiscuously, and sometimes distinguished. *Auspicium* was properly the foretelling of events from the observance of the flight of birds; *augurium*, from any omen or prodigy whatever. The Augurs were supposed to have been originally instituted by Romulus, and confirmed by Numa. They were at first only three in number, then four, then fifteen; their chief was called *Magister Collegii*. They enjoyed the singular privilege of retaining their office in spite of the commission of the most atrocious crimes.

The Haruspices were specially charged with the inspection of the entrails of animals after they were sacrificed, and thence deriving omens of futurity. Their office resembled that of the Augurs, but was not deemed so honourable. They did not, in fact, form any part of the ecclesiastical polity of the Roman state during the republic: they are never called *sacerdotes;* they did not form a *collegium*, and had no *magister* at their head. Their chief was merely called *Summus Haruspex*. Their art, however, was at one time considered so important, that a decree of the senate commanded a certain number of youths of the best Etruscan families to be constantly instructed in it. But, in later times, it fell into disrepute amongst the well-educated Romans; and Cicero relates that Cato was wont to say, "He wondered one Haruspex could look at another without laughing."

The Quindecemviri were those who had charge of the Sibylline books, inspected them, by order of the senate, in dangerous junctures, and performed the sacrifices they enjoined. It belonged to them, in particular, to cele-

brate the secular games, and those of Apollo. They were exempted from serving in the army, and from other offices in the city. Their office was for life.

The *Septemviri Epulonum* prepared the sacred feasts at games, processions, and other solemn occasions, and formed one of the four great colleges of priests. The other fraternities of the priesthood were less considerable, although composed of persons of distinguished rank. The *Feciales* were at once priests and public officers; they declared war, made treaties, and concluded peace. The fecialis, who took the oath in the name of the Roman people, on making peace, was called Pater Patratus. When they went to an enemy to demand restitution of effects, they carried in their hands, or wreathed round their temples, vervain, a kind of sacred herb, plucked from the Capitol. Hence the chief of them was called Verbenarius.

The *Rex Sacrorum* was a priest appointed after the expulsion of the Tarquins, to perform the sacred rites which the kings themselves used to fulfil. It was an office of small importance, and subject to the Pontifex Maximus, as all the other priests were. Before a person could be admitted to this charge, he was obliged to resign any other office he held. His wife was called Regina, and his house anciently Regia.

The priests of particular gods (called Flamens, from a cap or fillet they wore on the head) were so numerous, that merely to name them would extend this little work much beyond the limits to which it is proposed to restrict it. The chief amongst them was the Flamen Dialis, or priest of Jupiter, who was an officer of great dignity, but subject to many restrictions, as that he could not ride on horseback, nor stay one night out of the city, nor take an oath, and several others. His wife was also under particular restrictions, but she could not be divorced; and if she died, the flamen resigned his office, because he could not perform certain sacred rites without her assistance.

The priests of Mars were twelve in number, and were named Salii; and no one could be admitted to this order unless he was a free-born native of Rome, and had both parents alive. The priests of Pan were called Luperci; those of Hercules, Potitii and Pinarii; those of Cybele, Galli, Curetes, Corybantes, Idæi; the priestesses of Vesta, Vestales, &c. It is scarcely necessary to add, that these priests and priestesses are much suspected of having frequently personated the deities they served, and of thus having enriched mythology with many of their own adventures.

SACRIFICES.

One of the principal occupations of the priests was to offer sacrifices to the gods. In the most ancient sacrifices, there were neither living creatures nor anything costly nor magnificent; but herbs and plants, plucked up by the roots, were burnt whole, with their leaves and fruit, before the gods, and were considered as an acceptable offering. But this frugality in the sacrifices was laid aside with the primitive simplicity of manners. Living creatures, and even human victims, were offered up to appease or propitiate the divinities of the more civilized nations of antiquity, and, as with the Jews, was the remnant of that original revelation which was *republished* in the fulness of time, that "without shedding of blood is no remission of sins."

There were various kinds of sacrifices, such as those made for the public good, and at the expense of the state, which were the most solemn; those made by private individuals at their own cost; those which were stated, and such as were occasional, as those called expiatory, for making atonement for a crime, averting a bad omen, and the like. It was necessary that those who offered a sacrifice to the gods should present themselves

at their shrines chaste and pure, and especially free from the pollution of contact with the dead, upon whom the Pontifex Maximus was not even permitted to look. It was further required that they should bathe the whole body, and crown themselves with the leaves of that tree which was thought most acceptable to the deity they worshipped. Those who sacrificed to the celestial gods were clothed in white, made libations by heaving the liquor out of the cup, and prayed with the palms of their hands raised towards heaven. Such as sacrificed to the infernal deities were clothed in black, only sprinkled their bodies with water, without bathing, made libations by turning the hand, threw the cup into the fire, and prayed with their palms downwards, striking the ground with their feet. When the sacrifice was *votive*, the priests, in the garb of supplicants, appeared with loose robes, dishevelled hair, and barefooted. It was necessary that the victims to be offered should be without spot or blemish, and should never have been yoked to the plough. They were chosen by the priests from the chief of the flocks and herds, and marked off from the rest by chalking them down the back. When taken to the altar, they were decked with ribbons and garlands, and sometimes had their horns gilt. They were conducted by certain servants of the priests called *papæ* (who were divided into *victimarii* and *cultrarii*, who had their clothes tucked up, and were naked to the waist,) with a slack rope, that it might not seem they were dragged by force, which was reckoned a bad omen. For the same reason they were allowed to stand loose before the altar, and it was deemed unlucky if they fled away. The kind of animals offered differed according to the variety of gods to whom, and of persons by whom, they were sacrificed—particular care always being taken to consult the supposed taste of the deity invoked. Thus a sow was generally offered to Ceres, as being apt to root up the seed-corn, and a goat to Bacchus, because that animal destroyed the young vines.

It was a general rule to offer male victims to the masculine deities, female to the feminine; and all victims sacrificed to the celestial gods were white, while those offered to the infernal gods were black.

A herald having commanded silence, and enjoined the profane and impure to retire, the ceremony began with vows and prayers. Afterwards, the priest tasted the wine, handed it to those who stood near him, who also tasted it, sprinkled part of it between the horns of the victim, and then poured it upon the altar—which part of the sacrifice was called the *libation*. He then threw upon the animal a salted * cake, kindled the fire, into which he threw the highest hairs plucked from between the horns of the victim, and burned the incense. When it was consumed, the *victimarius* led the animal to the foot of the altar, where it was struck with an axe or mallet by the *cultrarius*, by order of the priest; it was then stabbed with knives, and the blood being caught in goblets, was poured upon the altar. These ceremonies constituted the *immolation*. The victim was then laid upon the sacred table, where it was flayed, and opened for the inspection of the Haruspices, and if the signs were favourable, they were said to have made an acceptable sacrifice; if not, another victim was offered, and sometimes several. The liver was the part chiefly inspected, and supposed to give the surest presages of futurity. It was divided into two parts: from the one, they conjectured what was to happen to themselves; from the other, what was to befall an enemy. After the Haruspices had performed their office, the parts which

* It was a universal custom of all the nations of antiquity to mix salt with their sacrifices. Pliny says:—"No sacrifice is made without meal, mixed with salt," which, with other sacrificial ceremonies, was probably borrowed from the Jews. "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt."—Levit. ii. 13.

fell to the share of the gods were sprinkled with meal, wine, and frankincense, and burned on the altar—which part of the service was called the *offertory*. Sometimes the whole animal was burnt, and such sacrifice was named a *holocaust*. When the sacrifice was finished, the priest having washed his hands, and uttered certain prayers, again made a libation, and dismissed the people in a set form. After the sacrifice followed a feast, which in public sacrifices was sumptuously prepared by the *septemviri epulones*. In private sacrifices, the persons who offered them regaled their friends with the portion which fell to them. In cases of great public emergency, solemn sacrifices were made, in which sometimes as many as a hundred victims were offered. Such sacrifices were called hecatombs. They were performed in the open air, upon a hundred altars of turf, at which an equal number of priests officiated.

AUGURY.

While we find amongst the nations of antiquity the universal prevalence of a belief that the Deity communicated his will to man "by signs and wonders," there is scarcely to be found in the history of the human race two nations who were agreed as to the particular manner in which that revelation was made. Throughout their entire history we have incontestable proofs that it was by "dreams, and the interpretation thereof," that the Jews believed the great Jehovah made known "what he would have them to do." By the study of the heavenly bodies, and the imaginary science of astrology, the Chaldeans sought to ascertain a knowledge of the eternal decrees of destiny; the Greeks consulted oracles and soothsayers, to learn through their fancied inspiration the will of the gods; and the Romans, for the same end,

betook themselves to the childish absurdities of augury, or the interpretation of the will of Heaven by the flight or the feeding of birds, the point of the horizon from whence thunder was heard or lightning seen, the appearance of certain quadrupeds, and such trivial and accidental things as sneezing, stumbling, and the spilling of salt. From this superstition the very wisest amongst them do not seem to have been exempt, for we find the great Cicero himself amongst the number of the augurs; and so important an element did it constitute in the polity of Rome, that no public or private transaction ever took place unless the augurs were consulted as to the propriety of the undertaking, or its probable result; though it must be remarked, in general, that the Roman auspices were essentially of a practical nature. They did not foretell events, but simply announced the fiat of Jupiter, without assigning any reason for it. The *augurium* were divided into five sorts—*ex cœlo, ex avibus, ex tripudiis, ex quadrupedibus, ex diris*—of each of which a brief outline is subjoined.

1st, *Ex cœlo.* This included the observation of the various kinds of thunder and lightning, and was regarded as the most important,—*maximum auspicium.* Thunder on the left was considered a good omen for everything but holding the comitia, which could not be held if a person properly authorized to take the auspices declared that Jupiter thundered.

2d, *Ex avibus.* The birds which gave omens by the voice were the raven, the crow, the owl, and the hen, which were consequently termed *oscines;* the first of these giving a favourable omen when it appeared on the right; the second, on the contrary, when it was seen on the left. To the *aves alites,* or those which prognosticated by flight, belonged the eagle and the vulture. Every sound and motion of each bird had a different signification according to the different time of the year, or circumstances when it was observed.

3d, *Ex tripudiis.* These auspices were taken from the feeding of chickens, and were especially employed on military occasions. The birds were kept in a cage, under the care of a person called *pullarius*, and when the auspices were to be taken, the cage was opened, and pulse or a soft cake thrown to them. If they refused to come out or eat, uttered a cry, beat their wings, or flew away, the signs were considered unfavourable. But if, on the contrary, they ate greedily, so that something fell from their mouth and struck the ground, the sign was considered favourable, and this could easily be obtained by bribing the pullarius to starve the chickens.

4th, *Ex quadrupedibus.* These formed no part of the original science of the augurs, and were never employed in taking auspices in behalf of the state. They were merely a sort of private divination, which was naturally brought under the notice of the augurs, and reduced by them into a kind of system. Thus we are told that when a fox, a wolf, a horse, a dog, or any other kind of quadruped, crossed a man's path, it formed an augury.

5th, *Ex diris.* Under this head was included every kind of augury which does not fall under the head of the four classes mentioned above—such as sneezing, stumbling, &c. These the augurs explained, and taught how they should be expiated.

The ordinary manner of taking the auspices was as follows:—The augur went out usually in the dead of night, or at the twilight, and took his station on an elevated place where the view was open on all sides. Having first offered up sacrifices, and a set formula of prayer, he sat down with his head covered, and determined with his *lituus* or wand the division of the heaven within which he was to make his observations, marking off, at the same time, by noting trees or shrubs, a corresponding division of the earth—and the space so marked out, whether in heaven or on earth, was called *templum* or *tescum.* He then proceeded to pitch a tent in it, which was called

templum minus, and waited there for the favourable signs to appear. If a breath of air disturbed the calmness of the heavens, the auspices could not be taken; and unless the first appearance was confirmed by subsequent ones, it was deemed insufficient; and if, in returning home, the augur came to a running stream without repeating a prayer, and purifying himself in its waters, the auspices were held to be null.

Though divination, from such omens as have just been under consideration, was reduced to a regular system, and invested with the dignity of a science only by the Romans, it was also much practised among the Greeks, who in all times were, as St Paul said of them, "in all things too superstitious;" but it was chiefly by the consulting of

ORACLES

That the Greeks sought to penetrate the secrets of futurity. Of these the most celebrated was the oracle of Apollo at Delphi. Its original name was Pytho, and its divine agency is said to have been first discovered by some shepherds who tended their flocks in the neighbourhood of a chasm, on approaching which the animals were seized with convulsions. Persons who came near the spot were attacked by the same symptoms, and received the power of prophecy, which wonderful virtue in the place made it at last be considered as sacred, and a magnificent temple was raised upon it to Apollo, who was supposed to have gained possession of the oracle by a struggle with the dragon Python, which guarded that of *Gæa* or *Themis*.

The manner in which the Delphic oracles were delivered was by means of a priestess, called from the name of the place Pythia. She was led into the temple by the priests, and placed by them on a seat with three feet, named a tripod, which stood over a small aperture

in the ground, whence from time to time arose an intoxicating vapour, which affected her brain in such a manner, that she fell into a state of delirium; and the sounds she uttered in this condition were believed to contain the revelations of the god. Originally the answers were always given in hexameter verse, and in the Ionic dialect, but were, in the times of the decay of the temple, delivered in prose, and in the Doric spoken at Delphi.

The Pythia was always a native of Delphi, and when she had once entered the service of the god never left it, nor was permitted to marry. In early times she was always a young girl; but it once having happened that she was carried away by a Thessalian, it was decreed, to prevent the repetition of such a scandal, that none should be admitted to the office until they had attained the age of fifty, though, in remembrance of ancient times, the Pythia was always habited like a virgin. At first there was only one; but when Greece was in its most flourishing state, and the number of those who consulted the oracle was very great, there were two Pythonesses, who took their seat on the tripod alternately, and a third was kept in readiness, in case some accident might occur to either of the others. The effect of the vapour on the whole mental and physical constitution is said to have been so great sometimes, that the unfortunate victims of this strange superstition leaped from the tripod, fell into convulsions, and after a few days died. Before ascending the tripod, the Pythia spent three days in solemn preparation, during which she fasted, bathed in the waters of Castalia, dressed in a simple manner, and burnt laurel leaves and barley flour before the statue of Apollo in the temple.

At first oracles were given only once a-year, on the 7th of the month Bysiua, supposed to be the birth-day of Apollo; but as this one day was found to be insufficient, the priests willingly set aside certain days of every month for the purpose, as the immense concourse of visiters

stopped. According to other accounts, the oracles were obtained by pigeons, which, sitting upon oak-trees, declared the will of Jupiter.

In the historical times this oracle had less influence than it appears to have had at an earlier period: but it was at all times inaccessible to bribes, of the receiving of which the Delphic oracle is accused of having been extremely guilty. There was also an oracle of Jupiter Ammon in Egypt, with which the Greeks had some connexion; but, in general, although the king of the gods was in himself the first source of all oracular revelations, he was considered as too far above men to enter into any close correspondence with them, and therefore the other deities, and even some heroes, had a greater number of oracles than he, acting as it were as mediators between man and the Supreme Godhead.

From the host of other oracles which claim the attention of the curious reader, but the mere enumeration of which would swell this little volume far beyond the limits to which it must be confined, the account of that of Pluto and Cora at Charax, not far from Nysa in Caria, given in Dr Smith's Dictionary of Greek and Roman Antiquities, is selected, as being strangely analogous to certain scientific theories which have obtained both credence and currency in modern times. It says, "The two deities had here a temple and a grove, and near the latter there was a subterranean cave of a miraculous nature, called the cave of Charon; persons suffering from illness, and placing confidence in the power of the gods, travelled to this place, and stayed for some time with experienced priests, who lived in a cave near the place. These priests then slept a night in the cavern, and afterwards prescribed to their patients the remedies revealed to them in their dreams. *Often, however, they took their patients with them into the cave, where they had to stay for several days in quiet, and without taking any food, and were sometimes allowed to fall into the prophetic*

created an enormous revenue for their temple. The right of precedence in consultation was determined by lot, but the Delphian magistrates had the power to grant it, without the order being dependent on chance, to such parties as seemed to have peculiar claims on the gratitude of the Delphians.

Besides this most celebrated of all the oracles of antiquity, Apollo had no fewer than twenty-one in different parts of Greece—a circumstance which is probably to be attributed to his being the god of prophecy. Most of them were held in great repute, and in almost all of them the responses were delivered by priestesses.

The oracle of Jupiter at Olympia was much resorted to in early times, and was especially consulted by those who came hither to take part in the Olympic games. The father of the gods did not, like the others, reveal his will by inspiration, but merely sent signs, which men had to interpret. Those who consulted the oracle at Olympia offered a victim, and the priest gave his answers from the several parts of the animal, or from accidental circumstances attending the sacrifice. Latterly this oracle was entirely neglected, probably because divination from the inspection of victims might be had anywhere.

The oracle of Jupiter at Dodona was still more famous, and does not seem to have been totally extinct till the third century of the Christian era. Here the deity was supposed to declare his will by sounds made by the wind agitating the branches of lofty oaks covered with foliage. Beech-trees are also mentioned in connexion with the Dodonian oracle, from which it may be inferred that it was not supposed to reside in any particular or single tree, but in a grove of oaks and beeches. In order to render the sounds caused by the wind more distinct, brazen vessels were suspended to the branches of the trees, which, being moved by the breeze, came in contact with one another, and thus sounded till they were

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sleep, but were prepared for it, and received the advice of the priests; for to all other persons the place was inaccessible and fatal. There was an annual panegyris in this place, probably of sick persons who sought relief from their sufferings." The same authority, in reference to an oracle of Amphiaraus, at Oropus, says, "It was chiefly frequented by the sick to consult about the means of their recovery. Those who consulted it had to undergo lustrations, and to sacrifice a ram, on the skin of which they slept a night in the temple, *where in their dreams they expected the means of their recovery to be revealed to them.*"

The oracles of Æsculapius of the same kind were very numerous; and it is impossible to read the accounts given of them by various writers, without being struck by the strong similarity which exists between the manner in which the oracular answers were obtained, and the practice of the mesmeriser of the present day. A German writer has endeavoured to prove, that the inspiration of the priests of these temples was simply a knowledge of animal magnetism.

The celebrated oracle of Trophonius, at Lebadeia, in Bœotia, so well known to the English reader by a humorous paper on the subject in the Spectator, was held in very great esteem, and did not become extinct till a late period. Its reputation is the more extraordinary as the preparations requisite for its consultation were tedious and hard of fulfilment, and the consultation itself of so terrific a nature, that it was proverbial to say of a melancholy man "that he had consulted the oracle of Trophonius."

Besides the oracles of the gods and heroes there was another class called the *oracles of the dead*, in which those who consulted invoked the manes, and sacrificed to the infernal deities. One of the most ancient and celebrated places of this kind was in the country of the Thesprotians, near Lake Aornos.

Of Italian oracles the knowledge of three only has

come down to us, namely, those of Faunus, Fortuna, and Mars, none of which were very famous, for the Romans preferred other means of ascertaining the will of the gods to the answers of oracles. They had the auspices, the haruspices, the divination by dreams, dice, and *sortes*, and, above all, the Sibylline books, which to them on all great occasions contained "the stamp of fate, the sanction of the gods." The history of the Sibyls is involved in obscurity, and so mixed up with fable, that it is impossible to procure any accurate information regarding it. Some writers mention only one Sibyl, while others name as many as ten: one of these, the Sibyl of Cumæ, is said to have conducted Æneas into the infernal regions. They were prophetic women, probably of Asiatic origin, whose peculiar custom seems to have been to wander about with their sacred books from place to place. In the reign of Tarquinius Superbus, one of them (supposed to be the Sibyl of Erythræ, in Ionia,) presented herself before the king, offering to him nine books, for which she demanded an enormous price. The king refused to purchase them, upon which she went home and burnt three, returning the next day and asking the same price she had done before: the king again refusing, the same process was repeated; and the curiosity of Tarquin now became so excited, that he gave her for the three remaining volumes the price she had originally demanded for the whole nine, upon which the Sibyl immediately vanished. The sacred books thus acquired were kept in a stone chest under ground in the temple of Jupiter Capitolinus, under the custody of certain officers, at first only two in number, but afterwards increased to sixteen. These inspired volumes were only consulted in great state emergencies, and by the special command of the senate, and seem to have taught man rather how he could deprecate the wrath of the gods than instruct him to obey their will. When the temple of Jupiter Capitolinus was burned, B. C. 84, the Sibylline books perished

in the conflagration. In order to restore them, ambassadors were sent to various parts of Italy, Greece, and Asia Minor, to make fresh collections, which, on the rebuilding of the temple, were deposited under the care of the Quindecemviri, beneath the base of the statue of Apollo, in the temple of that god on the Palatine Hill.

Prophets seem to have been held in much less estimation than prophetesses by the ancients, although there were some of them who obtained a great celebrity, amongst the chief of whom were Mopsus, who accompanied the Argonauts, and Calchas, the soothsayer and high-priest of the Greeks at the siege of Troy; but the most famous was Tiresias, the son of the nymph Chariclo, who seems to have surpassed them all in skill and reputation. He did not mingle in the active scenes of life: his science was contemplative; and, as he was blind, nothing disturbed his meditations. The accident which deprived him of sight is differently related: some say its loss was the punishment inflicted by Saturn for having involuntarily seen Minerva while she was bathing, and the goddess, to alleviate his misfortunes, bestowed upon him a knowledge of futurity. Other writers state that one day having accidentally trod upon a female serpent, he instantly became a woman, in which state he continued seven years, when he happened to put his foot upon a male serpent, whereupon he resumed his original sex. A dispute having arisen between Jupiter and Juno as to the relative advantages of the two sexes, Tiresias, having had experience of both, was chosen as arbiter: he decided in favour of Jupiter, upon which Juno visited him with blindness; and the god, to indemnify him, gave him the gift of prophecy, and permitted his life to be prolonged for seven generations. He was considered an infallible oracle, and after death was honoured as a god. His oracle at Orchomenos, in Bœotia, was held in universal esteem

Besides these more respectable prophets and prophet-

esses, there were numbers of diviners of an inferior order, who made it their business to explain all sorts of signs, and to tell fortunes. They were popular only, however, with the lower orders, and were looked upon by the better classes as pests to the community.

FESTIVALS.

The festivals celebrated in honour of the gods of Greece and Rome were so numerous and so costly, that it is matter of wonder what leisure was left from these holidays to the ancient Greeks and Romans for the performance of their necessary business, and whence those inexhaustible riches were derived that furnished these magnificent entertainments; for though ostensibly held as religious ceremonies, they were in reality nothing else than pageants for the amusement of the people. During their celebration, all business was suspended, the law-courts were closed, the shops shut, and the people, crowned with flowers in testimony of rejoicing, abandoned themselves to unbridled mirth, too often to gross licentiousness. So essential was a suspension of all labour considered to the proper observance of these festal rites, that in Rome the *rex sacrorum*, and the *flamines*, were not even allowed to witness the performance of any work during the sacred season, and on going abroad were preceded by their heralds, who enjoined the people to abstain from working, that the sanctity of the time might not be profaned by the priests beholding persons engaged in labour.

Processions formed a principal feature in these festivals, in which the assistants imitated the supposed adventures of the god or goddess in whose honour the festival was given. Processions were also made round newly sown fields, which were sprinkled with lustral water,—a ceremony which was believed to ensure a good harvest.

All festivals, whether solemn or joyful in their character, were begun with sacrifices, and finished by a feast, at which the animals offered in sacrifice were eaten,—a very small portion of them only being bestowed upon the gods. At the festivals of the dead, a distribution of raw meat was usually made to the poor.

Sacred dances were frequently introduced into these religious ceremonies, and indeed seem to have constituted a part of the worship of all the nations of antiquity. Among those chiefly held in esteem were—

The Pyrrhic dance, which appears to have been of Doric origin, and was undoubtedly the most popular and extensively practised of all the dances of classical antiquity. In the Dorian states it appears to have served as a training for war; although elsewhere it seems to have been indulged in by persons of either sex for purposes of mere amusement.

The dance of the Corybantes or Priests of Cybele, invented by these ministers of religion to drown the cries of the infant Jupiter. It was performed to the sound of drums and fifes, the ringing of bells, and the clashing of weapons.

The dance of the Salii, instituted by Numa Pompilius in honour of Mars, and danced by twelve priests of the god, chosen from the patricians.

The dance of the first of May, originally Roman, and traces of which are to be found throughout Europe in the amusements usually observed on that day.

The Bacchic dances, invented by Bacchus himself, and performed by persons representing Satyrs and Bacchantes; some were grave, some gay, and some tragicomic.

The Rural dances, celebrated in honour of Pan, who was their inventor, and performed in the woods, during the middle of summer, by young men and maidens crowned with oak leaves, and carrying garlands.

The dances of the Feasts, introduced by Bacchus after his return from Egypt. They were balls similar to

those held in our own days; but the Greeks loved to invest their very amusements with a religious character.

Finally, the Funeral dances, grave and majestic as the ceremony which occasioned them required. In these the dancers wore crowns, and carried branches of cypress.

In the time of the emperor Claudius, the number of festivals was greatly abridged, on account of the loss of time and treasure they occasioned both to the state and the people.

GAMES.

Both amongst the Greeks and Romans, games constituted a part of religious worship. Of these, the greatest in political importance were the four public and solemn games, celebrated by the Grecian states, called the Olympic, the Pythian, the Isthmian, and Nemean, which were regarded as peculiarly sacred, and held in high esteem, because they were instituted in honour of the gods, and always began and ended with solemn sacrifices to them. Such as obtained victories in any of these games, especially the Olympic, were universally honoured, nay, almost adored. On their return home, they rode in a triumphal chariot to their native city, the walls of which were broken down to give them entrance, to signify, as Plutarch says, that walls are useless to a city that has such heroes to defend it. At Sparta, an honourable military post was assigned to them, at other places they had presents made to them by their native city, and were ever afterwards maintained at the public cost: nor did their honours terminate in themselves, but shed a lustre on all and everything connected with them. The city of which they were natives was considered more honourable and august from having given them birth; their kindred to the most remote degree were deemed happy in their relationship; and their parents were regarded as having

reached the utmost limit of human happiness. And yet the prize to be won in these games was but a crown of wild olive, or a palm branch, so that honour was indeed the only reward sought for by these noble old Greeks, the road to which was open to all, for the lowest freeman of a Grecian state could contend for the sacred olive with an Alcibiades or the magnificent ruler of Syracusæ.

Persons were appointed to take care that all things in these games were performed according to custom; to decide controversies amongst the antagonists; and to adjudge the prizes when the name of the victor was proclaimed by a herald. The contests in these games consisted chiefly in leaping, running, throwing the discus, darting the javelin, and in horse and chariot races; but as civilisation advanced, other and according to our modern notion of things nobler contests were added, in which poets, artists, and musicians strove for and won the crowns which are even now as green as in the hour of victory.

The Olympic games, which were the greatest of the national festivals of the Greeks, were celebrated at Olympia, a small plain on the west of Pisa, in Elis. They were supposed to be under the immediate superintendence of the Olympian Zeus, whose temple, adorned with a statue of the god made by Phidias, was one of the most splendid specimens of Grecian art. The original institution of these games is involved in obscurity, and mythographers differ as to the fables connected with it; some referring them to Jupiter himself, others to the Idæan Hercules, and others again to his namesake, the son of Amphitryon. The first historical fact connected with them is their revival by Iphitus, king of Elis, who is said to have accomplished it with the aid of Lycurgus, the Spartan lawgiver, and Cleosthenes of Pisa. They were celebrated every fourth year, and the interval between them was called an Olympiad, though this name was not employed to denote a chronological period till 776 B. C.

The care and management of the games belonged al-

most exclusively to the Eleans, whose territory itself was considered especially sacred during their continuance; and no armed force could enter it at that season without incurring the guilt of sacrilege. The proclamation for them was made by peace heralds, first in Elis, and then through all the other parts of Greece, where it suspended all warfare during the month in which the games were celebrated. None but persons of pure Hellenic blood were permitted to contend, nor any who were themselves criminals, or were related to such. Barbarians were admitted as spectators; and as the scene of the Olympic festival was, during the holy season, a mart of busy commerce, where productions not only of manual but of intellectual labour were exhibited and exchanged, immense multitudes from all nations eagerly flocked to it. Slaves were entirely excluded, and women were so stringently prohibited, that if any were known even to pass the river Alpheus during the solemnity, they were liable to be thrown headlong from the Typœan rock. One instance alone is recorded of a woman having braved this prohibition, and she, although detected, was pardoned, in consideration of her father, brothers, and son having been victors in the games. An exception to this law of exclusion was made in favour of the priestess of Demeter Chamyne, who was seated on an altar of white marble opposite the Hellanodicæ, who were the judges, three in number, and sat in the solemnity naked, with the crown of victory before them. Women were, however, allowed to send chariots to the races, and the first whose horses won the prize was Cynisca, the sister of Agesilaus. All such as purposed to contend were obliged to repair to the public gymnasium at Elis, ten months previous to the solemnity, and undergo a regular training in the exercises. No man who had omitted to present himself in this manner was allowed to compete for any of the prizes, nor would any apology, though ever so reasonable, serve to excuse his absence. And farther, to prevent

all underhand dealings, a heavy fine was imposed upon any one convicted of bribing his adversary; and not only the competitor himself, but his father and brothers, had to take a solemn oath, that they would not by any sinister or unlawful means endeavour to interrupt the fair and just proceedings of the games. The competitors took their places by lot, and were of course differently arranged according to the various contests in which they were to be engaged. The herald then proclaimed the name and country of each competitor, when they were all ready to begin the contest. The judges exhorted them to acquit themselves nobly, and gave the signal to commence.

The Hellanodicæ, like the competitors, were obliged to undergo a ten months' course of instruction for the duties of their office, which lasted only during one festival, and was considered most honourable. In cases where they were suspected of giving partial judgment, an appeal lay from them to the Elean senate. The olive crown awarded to the victors was cut by a boy, both of whose parents were alive, with a golden sickle, from a tree which grew in the sacred grove of Altis, in Olympia, near the altars of Venus and the Hours. The victor was originally crowned upon a bronze tripod, but afterwards on a table made of gold and ivory; palm branches were placed in their hands, and their names, and those of their fathers and country, proclaimed by a herald before the representatives of assembled Greece. The festival ended with processions and sacrifices, and a public banquet given by the Eleans to the conquerors in the Prytaneum.

The most successful competitor who ever contended in these games was the brilliant Athenian, Alcibiades, equally remarkable for the splendour of his abilities, and the misuse he made of them. At one festival he obtained the first, second, and third prizes, and was scarcely less distinguished for his skill and valour than for the

magnificence of his equipments—having sent no fewer than seven chariots to the contest. Monarchs considered their kingly crowns as a less distinguished honour than the olive garlands of the Olympic victors, and the names of two Roman emperors are to be found amongst their number; but the greatest glory of the Olympic festivals will ever be, that there Euripides declaimed his immortal dramas, and Herodotus fired the young Thucydides with a desire to emulate his greatness. In the sixteenth year of the emperor Theodosius, A. D. 394, they were for ever abolished.

The Pythian games were held at Delphi, in honour of Apollo, and were at first only a musical contest, which consisted in the singing of a hymn to the Pythian god, with the accompaniment of the cithara. To this were added, in later times, all the exercises of the gymnasium, with chariot and horse races; but the musical competition always maintained its pre-eminence over the other contests. Exhibitions of painting and sculpture were likewise made, and prizes awarded to those who produced the finest works of art. These games were celebrated at first every eighth, afterwards every fourth year: they were latterly under the management of the Amphictyons, open to all Greeks, and the prizes adjudged were a laurel chaplet and a palm branch, besides which the victor was allowed to have his statue erected in the Crissean plain. When these games were abolished is not certain, but they probably lasted as long as those at Olympia.

The Isthmian games were said to have been originally instituted by Sisyphus, king of Corinth, as funeral games, in honour of Melicertes, also called Palæmon, the son of Athamas and Ino; and their original mode of celebration, which partook more of the character of mysteries than of a great national festival, and were performed at night, seems to favour this idea. Whatever they may have been at their first institution, of which very little is known, it is certain that, in the days of Greece's greatest glory, they

were considered as a festival in honour of Neptune, founded by Theseus, who, though leaving the conduct of the games thenceforward to the Corinthians, still reserved some honourable distinctions for his Athenians at their celebration. Such of them as attended the Isthmia sailed across the Saronic gulf in a sacred vessel, and an honorary place as large as the sail of their vessel was assigned to them during the celebration of the games. The Eleans were the only nation of Greece that absented themselves from this festival, for which various reasons are assigned, all equally unsatisfactory. The games were celebrated every third year on the Corinthian isthmus, from which they derived their name. Near the temple of Neptune, which stood between the Saronic gulf and the western foot of the Œnean hills, were a theatre and stadium of white marble, in which the games were held. The entrance to the temple was adorned with pine trees, and the statues of the victors in the Isthmian contests. These were the same as those at Olympia, and embraced all the varieties of athletic performances, with horse and chariot races. Musical and poetical contests were likewise carried on, and in the latter women were allowed to take part. The prize of the victor consisted of a garland of pine leaves, and afterwards of a wreath of ivy, which was again superseded by the pine chaplet.

The Nemean games were so called from Nemea, a village and grove between the cities of Cleonæ and Phlius, where they were celebrated every third year. Nearly all the legends concerning their institution agree that they were originally funeral games, in honour of Opheltes, the son of a priest of Jupiter and Eurydice. His nurse, Hypsipile, one day, while carrying the child, was met by the Seven, who were on their way against Thebes. Suffering from excessive thirst, they asked her to show them the way to a neighbouring fountain, a request with which she complied, leaving her charge in a meadow, while she went with them. On her return she found the child

dead, with a serpent twined round his neck, and the conquerors of Thebes instituted these games in his honour, to comfort Hypsipile for her loss. It is supposed that they were for some time neglected, and revived by Hercules after he had slain the Nemean lion; from which time they were celebrated in honour of Jupiter. They were at first of a warlike character, and none but warriors and their sons were admitted to them; but they were afterwards thrown open to all Greece, and assumed much the same character as the other festivals. The presidents were chosen from Corinth, Argos, and Cleonæ, and were clothed in black—the habit of mourners—and latterly the prize was a chaplet of parsley, an herb used at funerals, and fabled to have sprung from the blood of Opheltes.

Besides these four great national festivals, every Grecian state had lesser ones peculiar to itself, held in honour of the deities whom it especially worshipped, and which varied according to the attributes of the respective divinities, and the character of the worshippers—the austere Lacedemonians being much less magnificent in their public demonstrations than the gay and tasteful Athenians and others.

The Romans were passionately fond of shows of all kinds—a taste which induced so ruinous an expenditure both of the public time and treasure, as to force the imperial interference for their restriction. They had the general name of *ludi*, and were originally religious festivals, celebrated in honour of some particular divinity, but became at last mere entertainments for the people, to divert their minds from the ambitious projects and selfish intrigues of their rulers. The chief of these were the Ludi Circenses, celebrated in the Circus Maximus, built by Tarquinius Priscus, and magnificently adorned at different times by his successors in power, to which the consuls and priests endeavoured to give a sacred character, by having a procession of the images of the gods, and performing sacrificial rites before the games began. The games

themselves, being imitated from the festivals of the Greeks, partook of the same character as the trials of strength, agility, and skill, exhibited amongst that people; but the Romans, being a ruder nation, added to these noble contests the barbarous *venatio*, or fights of wild beasts, either with each other, or with human opponents, called *bestiarii* (who were usually criminals), and the gladiatorial shows, in which incredible numbers of men were destroyed.* As the contests themselves were of a much less elevated cast, so were the prizes of an infinitely less honourable nature than those of Greece; for, though the Roman victor in the games was crowned with a garland of palm leaves, in imitation of his Hellenic model, still the real object of his desire was the gold which was paid to him as the reward of his services; and so abundant a source of corruption did this become, that free-born citizens, some of patrician birth, *women* of *quality*, and *dwarfs*, would enter the arena and fight for hire. The emperor Claudius, although naturally of a gentle disposition, is said to have been rendered cruel by frequent attendance at such spectacles, in which many of the primitive Christians perished as victims of the blind zeal of their superstitious persecutors.

* Pompey, in his second consulship, exhibited at once 500 lions and eighteen elephants, which were all despatched in one day; and after the triumph of Trajan over the Dacians, spectacles were exhibited for 123 days, in which 11,000 animals of different kinds were killed, and 10,000 gladiators fought, from which the mortality in other instances may be judged.

To My Youthful Readers.

My Dear Young Friends,—The task which I prescribed to myself in taking up my pen is accomplished. I have given you, as far as my ability and knowledge permitted, a consecutive, and, I trust, a clear sketch of the religious belief and worship of the two greatest nations of antiquity. It will afford you some clue to the constant allusions to these poetical superstitions which you must meet with in your daily reading, and perhaps make you look with a deeper interest than you otherwise would on the divine works of the sculptors and painters who have illustrated them. At the same time, you must remember that this is but the key which opens the door to the treasures piled up for you by abler hands. It remains for yourselves to enter and take possession of the riches so liberally offered to you; and if I have been able to induce but one amongst you to appropriate some of the precious gems contained in the temples of poetry, philosophy, and taste, to which this little book is, as it were, the vestibule, I shall be amply rewarded for my labour; for sure am I, that no thinking mind can contemplate the system of mythology here offered to your view, and the mighty effects which have resulted from it, without becoming wiser, better, and consequently happier, from the inevitable conclusion to which they lead, that all religion, however overclouded by superstition, or disfigured by human passion, has its foundation in truth, and springs from the one heavenly and indestructible instinct of our nature—a reverent love for the good, the true, and the beautiful.

APPENDIX.

Egyptian Mythology

IN CONNEXION WITH THE CLASSICAL.

The vain and versatile Greeks, who throughout their entire history show themselves as St Paul said of them "in all things too superstitious," readily adopted the religious systems of every people with whom they came in contact. Their frequent intercourse with the Egyptians made them well acquainted with the theogony of that nation, but, too vain to acknowledge them as their instructors, they appropriated their deities in attributing to them a Grecian origin, while their lively imagination added a thousand new features to the ancient traditions.* The Romans in their turn received, with some modifications, the creed of the Greeks, although both nations in the lapse of ages neglected the new gods they had made to themselves, to return to the worship of the ancient divinities of Egypt, which, though often proscribed, became generally recognised as objects of worship throughout the Roman empire, while, by a strange revulsion of

* Sylla is said to have been the first who introduced into Rome the worship of the Egyptian Isis. The trade with Alexandria was probably the cause of her admission into the Pantheon of Rome.

opinion, the Egyptians themselves gave to their ancient gods the attributes of the new divinities. The theology of Egypt having in this manner been amalgamated with the religious systems of Greece and Rome, it has been thought necessary to the completeness of this work, that a slight sketch of the principal divinities of Egypt should be appended to it; the more especially as most of the monuments and writings of the last days of Roman splendour are filled with allusions to the Egyptian worship and superstitions.

ISIS AND OSIRIS.

Isis and Osiris were the two great divinities in whom the whole of the Egyptian Mythology was originally embodied: they contained in themselves the essential characteristics of all the gods of paganism, and the individual deities of both sexes worshipped by the heathen world were nothing else than the attributes of Isis and Osiris specially personified. The most learned of the Greek mythologists are not quite agreed as to the origin of these associated divinities. Some pretend that there was an Osiris more ancient than the husband of Isis; but all admit that the Osiris of whom we now treat married his sister Isis, by whom he had five children, amongst others Orus or Horus, and another Osiris, who like his father married a sister, and that she bore the name of her mother. So far the history of these deities nearly coincides with the fable of Uranus.

Isis and Osiris lived in the most perfect union, and devoted themselves entirely to the civilisation of their subjects, teaching them the methods of agriculture, and all the arts necessary to social life. Osiris afterwards formed the design of making the conquest of India,* less by the

* This expedition in all its circumstances is analogous to that of Bacchus.

force of arms, than by gentleness and persuasion. For this purpose he raised a considerable army composed of both sexes, and succeeded in his enterprise, making himself master, not only of India, but also of Æthiopia, Arabia, Thrace, and the adjacent countries, leaving wherever he passed marks of his beneficence, and introducing civilisation amongst the still savage inhabitants. When he set out upon his expedition, he left the government of the kingdom to Isis, who ruled with such mild wisdom that the absence of her husband was scarcely felt. On his return into Egypt, Osiris learned that his brother Typhon had conspired against the government, and placed himself at the head of a formidable party. As he was of a gentle and pacific nature, he sought to win this ambitious spirit by clemency, but was ultimately unable to defend himself from his artifices. Dissembling his sinister purpose, Typhon invited his brother to a splendid festival. After the repast he proposed to his guests, by way of amusement, that they should measure themselves in a chest of marvellous workmanship, promising to give it to him whom it should exactly fit. The unsuspecting Osiris took his turn with the others, when instantly the conspirators, seventy-two in number, shut the chest, and threw it, with its contents, into the Nile. Isis, informed of the tragical fate of her husband, set out in search of his body, and learning that it was in Phœnicia, whither the waves had borne it, she departed for Byblus, and to facilitate her researches, placed herself in the service of Astarte queen of that country. After infinite labour, she at last discovered the remains of her beloved Osiris, and made such great lamentation over them, that the son of the king of Byblus, sympathizing in her distress, died of grief, which so affected his father, that he permitted Isis to carry away the body of her husband and return to Egypt, where she buried Osiris in an island near Memphis, fabled to be encompassed by the Styx. But this pious duty was scarcely fulfilled, when Typhon found

means again to seize upon his brother's body, which he cut into thirty pieces, and sent into different parts of Egypt. Isis with tender solicitude sought for these scattered remains, which she enclosed in coffins, and buried wherever they were found, raising temples to his honour at every spot in which a limb was deposited.

These duties performed, she began to think of vengeance, and hastily assembling her troops, she placed Horus her son at their head. The young prince defied the usurper in two pitched battles, killed him with his own hand, and mounted the throne of his father; but he afterwards fell under the power of the Titan princes, who put him to death. Isis, who possessed the profoundest secrets of medicine, that even of bestowing immortality, having found his body in the Nile, restored him to life, rendered him immortal, and instructed him in medicine and divination. Horus, endowed with these talents, made himself celebrated throughout the entire universe, which he loaded with benefits. Here terminates the historical relation of the origin of these deities.

In gratitude for the benefits they had received from him, the Egyptians rendered divine honours to Osiris, and after a time changed his name to Serapis, who became their great divinity, and united in himself the greater part of the attributes they supposed to belong to the Supreme Being, as will be seen more in detail under the article Serapis.

The discovery of the body of Osiris was represented in the mysteries at Sais, anciently the capital of Lower Egypt; Busiris, now Busir, another city of Lower Egypt; Memphis, the capital of Upper Egypt, where was also a temple of the god Apis; Philæ, an island and town also in Upper Egypt, where Roman cohorts were afterwards stationed to guard this frontier of the empire; and Abydus (Madfune), in Upper Egypt, where was both a temple of Osiris and a palace of King Memnon. These mysteries penetrated afterwards into Phœnicia, Greece,

and Italy; and it is supposed that some traces of them may be found even now in some of our existing institutions.

The figure of Osiris is more rarely found upon ancient monuments than that of any other divinity, probably because in later times he was represented only in the character of Serapis. On those monuments which bear his image, he is represented with his head radiated, or wearing a species of mitre, from beneath which issue two horns: he has a pointed beard, holds in the left hand a stick bent like a shepherd's crook, and in the right a kind of whip, with three cords: formerly he bore a flail upon his shoulder, and is frequently accompanied by a sparrow-hawk, or a lotus flower. All these attributes were those of the Sun, whom the Egyptians regarded as the only eternal god, as they considered the Moon, represented by Isis, as the sole goddess. As the Sun and Moon, Isis and Osiris were supposed to have great influence on the fertilizing effects of the Nile, for which they were held in much veneration by the Egyptians, who called the inundations of the river the marriage of Isis and Osiris,—though a more graceful fiction attributes them to the tears of Isis shed for the death of her husband; and it was at the time the waters of the Nile began to rise that they celebrated her mysteries, supposing her then to be overwhelmed with grief for his loss.

The goddess, who was held in much greater esteem than her male companion, did not change her name like him; but the fictions with which the planetary idolatry has been surcharged, though the most simple and innocent of all, have caused her attributes to be infinitely multiplied and varied, according to the functions ascribed to her. Thus some Grecian mythologists have mistaken her for Ceres; others confound her with Luna, Ceres, and Juno; a third class with Minerva, Proserpine, Luna, and Tethys; and a fourth call her the mother of all the gods, Minerva, Venus, Diana, Proserpine, Ceres, Juno,

Bellona, and Hecate. The worship which the Egyptians rendered to her approaches most nearly to that which the Greeks paid to Ceres—just as the Egyptian worship of Osiris most nearly resembled the Grecian worship of Bacchus; but the fact is, Isis and Osiris were the primitive gods of the Egyptians, and the essence of all divinity. Apuleius introduces the goddess as giving this account of herself:—"I am Nature, the mother of all things, mistress of the elements, the beginning of ages, sovereign of gods, the queen of the manes, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the sea, and the horrid silence of heaven, with a nod. My divinity alone, though multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessinuntian* Cybele, mother of all the gods; the Athenians, the Cecropian mother; the Cyprians, the Paphian Venus; the Sicilians, the Stygian Proserpine; the Cretans, Diana Dictynna, or Britomartis; the Eleusinians, the old goddess Ceres; some Juno, some Bellona, others Hecate, and others again Phoronis. The oriental Ethiopians and Egyptians honour me with peculiar ceremonies, and call me by my true name, Isis."

Besides the festival already mentioned, and the mysteries which bear the name of Isis, the Egyptians had another solemnity which was celebrated in her honour, and which was called "The festival of the vessel of Isis." It took place in the beginning of spring, which opens the sea for navigation, of which Isis was considered the protectress. An innumerable crowd repaired to the seashore, where with great pomp they consecrated to the goddess a vessel artistically constructed, and covered

* Pessinus was a town at the foot of Mount Dindymus in Galatia, from which the image of Cybele was brought to Rome in the second Punic War.

with Egyptian characters. This vessel they purified by means of a burning torch, eggs, and sulphur; and upon the sails, which were white, might be read in large characters the vows which were every year renewed for a fortunate navigation. Priests and people vied with each other in carrying to the ship baskets filled with costly perfumes, and all that was made use of in sacrifices; a mystic cake was thrown into the sea, the anchor raised, and the vessel abandoned to the mercy of the waves.

This festival passed over into Greece, where, in contempt of their own gods, the people celebrated it in the name of Isis Pelagia, the Ruler of the Sea, and Isis Ægyptia, in allusion to her origin; the Corinthians especially distinguishing themselves by their zeal for this goddess, to whom they raised four temples. The Romans, under the emperors, celebrated the same festival, which was marked in the calendar as one of the most solemn and magnificent of their ceremonies, and was always terminated by vows for the prosperity of the emperor and people, but particularly for navigators. The worship of Isis was nevertheless admitted into Rome with great repugnance. The frightful licentiousness introduced by her mysteries, and the indecent oddity of her representations, caused it to be frequently proscribed. But it triumphed over all obstacles, became in the last ages of the empire the dominant worship, and several of the public places of Rome even were called by the name of Isis.

The priests who served the temples and chapels of this goddess were called Isiaci. They were clothed in linen, as the goddess had introduced the cultivation of flax: they always carried a *wallet* and small hand-bell, and sometimes bore upon their shoulders a small statue of Isis. After having sung the praises of the goddess at the rising of the sun, they traversed the city in all directions to seek alms; at night they returned to their temples, where they adored the goddess standing; they never covered their feet but with the fine bark of the *papyrus;*

they ate the flesh of neither sheep nor pigs, never salted their food, mixed their wine with water, and shaved their heads; but in spite of their apparent austerities, they were the vilest and most corrupt of mankind.* In the time of Apuleius they had entirely lost their repute.

Amongst the numerous and varied representations of Isis, she is most frequently represented with the features of a woman and the horns of a cow, in allusion to the phases of the moon, or the agriculture which she taught; with a sistrum† in the left hand, and a vase in the right, as emblems of the eternal harmony of nature, and the fertilizing properties of the Nile. Sometimes she wears a floating veil, the earth is under her feet, and she bears erect horns. She is also seen with wings, a quiver on her shoulder, a horn of plenty in each hand, and seated on a throne, which bears the sceptre and cap of Osiris. Again, she is represented as bearing a burning torch, and having her right arm entwined by a serpent, which, after having encircled this limb, glides upon her bosom; but the most distinctive characteristic of Isis, and all the Egyptian deities, is the *Tau*, a kind of instrument in the form of a T, whose name and figure have been adopted in the Greek alphabet.

The figures of the mystic Horus, who is generally identified with Harpocrates, are frequently to be found near those of Isis, and indeed were usually placed at the entrance of her temples, to intimate, as Varro asserts, "that the people should observe silence, and not divulge that the goddess had ever been mortal." He is sometimes represented as a young child, dressed in a tunic; at others, swathed in clothes checkered in lozen-

* Voltaire, with his accustomed ingenuity, endeavours to prove that the gypsies are a remnant of the priests of Isis, but his arguments are not quite conclusive. The mendicant friars of the present day are probably their more genuine representatives.

† The sistrum was a metal rattle used by the Egyptians in their worship of Isis, and at different religious feasts.

flowers of Spring, and, from the joyful festival of 'Osiris found,' then celebrated, the Christians of the Eastern Church adopted the 6th of January for the celebration of the Nativity, the appearance of the Sun of Righteousness, the Day-Spring from on high. From March to July, the earth is parched with intolerable heats, the atmosphere assuming the deep red glare of Typhon, who, in league with the burning winds of Æthiopia, scorches vegetation and exhausts the languid Nile. Isis, or Egypt, pants in vain for the refreshing waters; and while the divine power of the river is concealed and buried in the imaginary fountains of Elephantine (meaning Philæ, or Kelabsheh, where the Nile enters Egypt), the priests pour libations of milk equal in number to the days of the year at the sacred tomb at Philæ, as obsequies to the deity who, asleep beneath the earth, the sea, or beyond the rocky barriers of Æthiopia, remains irresponsive to the lowings of his deserted spouse. But Horus, the solstitial sun in his salutary vigour, appears to avenge his father, as Hyllus avenged Hercules, and Feridoon, Jemsheed. He restrains, if he does not utterly destroy, the mischief-making power of Typhon. At the commemorative festival, a coil of rope, emblematic of the serpent, is cut in pieces, to typify the subjugation of the evil principle; the Nile rises, and Egypt under the inundation is again filled with mirth and acclamation, anticipatory of the second harvest. In winter the sun declines; this is the dismemberment or second death of Osiris, when the waters of the inundation are drained off into canals, and his productive power is devoured by the fishes of the Nile."

SERAPIS.

The Greeks, according to their usual custom, arrogated to themselves the honour of having given this god to the

Egyptians. Accordingly some of the Greek mythologists identify him with Osiris; others maintain that he was the same as Ammon, Jupiter, Bacchus, Pluto, and Pan; while a third class pretend that Apis, king of the Argives, and son of Jupiter, having gone into Egypt, was there adored as a god, and that his worship replaced that of Osiris. It is certain that Serapis is found upon none of the most ancient Egyptian monuments; but the most probable opinion is, that the mythological refinements of the Greeks having altered the primitive simplicity of the Egyptian worship, the priests who adopted it imagined to themselves a being entirely ideal, to whom they gave the attributes of Osiris, uniting to them those of the gods of their neighbours. Thus he is often taken for Jupiter, and the Sun, and frequently for Pluto, when he is represented as accompanied by the three-headed monster Cerberus. He was also considered as the source of health, and was especially invoked in the case of acute disorders, on which occasions several miraculous cures are attributed to him. The Egyptians had several temples consecrated to him, the most ancient of which were at Memphis (where the Bull Apis also had a temple), at Thebes, and Alexandria, although Canopus or Canobus possessed the most renowned.* Strangers were not permitted to enter the first, but the latter was continually open to the immense concourse of pilgrims who flocked to it from all parts.

There was upon the eastern side of this temple a small window, through which, at a certain hour, a ray of the sun penetrated, and struck upon the mouth of the statue of Serapis. At this moment there was always brought into

* It is doubtful whether this temple really belonged to Serapis, as Canōpus or Canōbus was a distinct god, who presided over water, and was represented by a vase perforated on all sides with holes, called *Hydria*. The fire god of the Chaldeans, who summoned the worshippers of Canopus to a contest of power, was extinguished by it, and he was ever after considered a powerful deity.

the temple an iron image of the sun, which being attracted by a magnet placed in the ceiling, raised itself towards Serapis; it was said that the sun then saluted this god; when the ray withdrew above his mouth, the magnet was removed, the iron statue fell, and it was supposed that the sun had taken leave, and terminated his visit. This imposture, with many similar, by which the priests deceived the people, was discovered when the temple was destroyed by order of the Emperor Theodosius.

The Greeks and Romans erected temples to Serapis, and the latter even established festivals in his honour; but his worship very greatly accelerated the corruption of their manners. At the gate of these temples, as at those of Isis and Osiris, was always placed the figure of a man with his finger on his lips (Harpocrates), as if to impose silence in the presence of the gods.

The usual symbol of Serapis is a kind of basket or bushel which he carries upon his head, to signify the abundance which this deity as the Sun bestows upon all mankind; and to remind them that he had taught them agriculture. His bushel replaced the flail of Osiris. Serapis is represented bearded, and with the exception of the bushel nearly resembles Jupiter, for whom he is frequently taken. As Serapis-Pluto, he carries a pike or sceptre, and has at his feet the three-headed Cerberus. The Jupiter-Ammon of the Libyans was nothing else than Serapis considered as the great preserver of nature. Serapis is never represented with the attributes of Neptune, because the Egyptians attributed the empire of the sea to Typhon, whom they considered as the Genius of Evil.*

* Some modern mythologists, anxious to reconcile paganism with Scripture (than which nothing can be more antagonistic), suppose from the circumstance of *the bushel*, that Serapis was a deification of the patriarch Joseph.

APIS.

The Ox or Bull of Memphis, the symbol of the agriculture which Osiris had taught to mankind, was in the course of time considered by the ignorant Egyptians as his living representative, and worshipped by the name of Apis. In order to merit divine honours, it was necessary that the ox should be black, with a square white mark on its forehead; that it should have on its back the figure of an eagle; a knot under its tongue of the shape of a beetle; that the hairs of its tail should be of two colours; and its right side marked with a white crescent: all which peculiarities, it is apparent, must have been the effects of art.

When an ox had been found fit to represent the deity, he was confided to the care of women, who fed him for forty days in the city of the Nile, and who alone during that time were privileged to see him. He was afterwards borne in a magnificently gilded barque to Memphis, where his priests, followed by an immense crowd of the laity, received him with great pomp, and conducted him to the temple of Osiris, where two superb stables were provided for him, decorated with all the treasures that art and wealth could supply, from which he issued at rare intervals to walk in a sacred meadow, where he might be seen by strangers. When he was taken through the city, he was accompanied by officers to keep off the crowd, and preceded by choirs of children who hymned his praises.

The Egyptians consulted him as to the future. If he ate what was offered to him it was accepted as a good augury. Those who consulted him approached the right ear to his mouth, then carefully stopping both ears, left the temple, and took for answer the first words they heard spoken on getting into the street. Children who had inspired his breath were supposed capable of fore-

telling the future, and presages of good or evil fortune to the state were taken from the particular stall he took a fancy to enter, the one announcing happiness, the other the direst calamities. Much as he was revered, the sacred ox was only permitted to live a certain time, perhaps twenty-five years. When the term expired, the priests drowned him in the Nile with many ceremonies; he was afterwards embalmed, and the most magnificent obsequies performed in his honour, the people weeping and lamenting as if Osiris himself were dead. When his successor was found, the mourning gave place to joy, and the festival lasted for seven days.*

To use the language of a living writer, "The Bull Apis must be distinguished from Mnevis, the sacred Bull of Heliopolis. The deity Apis was probably a symbol of the Nile, or of the earth and fertility, as the cow also was in the Egyptian, and still is in the Hindoo mythology. The God Sivas, in the Indian mythology, has his sacred bulls, which are characterized by certain marks, and a colossal bull of stone is often an ornament of his temples. The bull, but not the cow, is an object of worship still in India. The sacred bulls of Benares still walk about the streets of the holy city, or stop up the road, and cannot be disturbed without all due respect.

"The tendency of the Israelites to fall into the idolatrous worship of the cow or bull is seen from the history in Exodus xxxii.; and at a later period, Jeroboam, who

* I cannot resist the temptation which here presents itself of quoting what Voltaire says regarding the treatment of the priests of Apis by Cambyses. "Herodotus relates," he says, "that Cambyses, after having killed the sacred ox with his own hand, ordered all his priests to be well whipped. He was wrong, if those priests were honest people who contented themselves with gaining their bread by the worship of Apis, without molesting the citizens; but if they were persecutors, if they tyrannized over consciences, if they had established a species of inquisition, and violated natural right, Cambyses committed another error—*that of not causing them all to be hanged.*"—*Phil. Dic.*

had spent some time in Egypt, set up two calves, one at Dan and the other at Bethel, and established temples and priests, probably in honour of Apis and Mnevis respectively."

ANUBIS.

ANUBIS was supposed to be the son of Osiris by Nephthys, the wife of Typhon, and sister of Osiris whom he mistook for his wife Isis. He is said to have been exposed by his mother at his birth, but saved by Isis, whose guard and constant companion he afterwards became.* He has been identified with Mercury under the name of Hermanubis, and is represented as a man with the head of a dog, fox, or jackall, holding in one hand a palm branch or an Egyptian lute, and in the other the caduceus of the Greek Hermes. As long as the ancient worship of Egypt subsisted, this deity kept his place at the entrance of the temples, from which it is supposed he was the guardian of the other gods, and had his dog's head bestowed upon him as a symbol of his sagacity and fidelity, although it is by some asserted that it was on account of dogs having assisted Isis in her search for Osiris that they were promoted to the honour of acting as her body-guard, and to precedence in the festival processions celebrated in her name. In the downward progress of superstition, the Egyptians worshipped the dog itself for Anubis, as they did many other animals, and even plants, which were originally only symbols or attributes of their principal

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* Without a shadow of reason, some suppose that the exposure and recovery of Anubis referred to the finding of Moses, who, far from becoming the *guard* and *companion* of *his* preserver, "by faith when he was come to years, refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ better than all the treasures of Egypt."

divinities. Among these animals, the crocodile was a special favourite, and possessed a metropolitan seat of worship at Arsinoë or Crocodilopolis in Upper Egypt, between Lake Mœris and the Nile. Near this city was the famous Labyrinthus, with its 3000 apartments, the joint work of twelve kings of Egypt, who intended it as a burial-place for themselves and the Sacred Crocodiles. The people of Tentyra, however, the modern Dendera, in the ancient province of Thebais, were great enemies to the worship of this animal. The fish called Oxyrunchus, a kind of sturgeon, was worshipped at a town of the same name in Heptanomis, one of the districts of Upper Egypt. The serpent, the cat, the ibis (a kind of aquatic bird), the beetle, the onion, and the lotus-flower, were also the objects of Egyptian adoration, and had divine honours paid to them throughout the whole country.

In regard to this singular nature-worship, which was practised by the ancient Egyptians, it has been conjectured that the aboriginal religion of the country was the *animal fetichism* of its several nomes, allowed by the priests to continue as the expression of a higher meaning, when better views had been attained by an agricultural population of the display of divine beneficence in the phenomena of the year.

JUDGMENT AND PASSAGE OF THE DEAD.

There is so striking an analogy between the ideas entertained by the Greeks and Romans of the passage from this life to the next, and certain funeral customs of the ancient Egyptians, that this brief sketch of their principal deities, connected as it is with the religion of these nations, cannot be more appropriately terminated than by pointing it out to the reader.

"When a man died in Egypt," says the author from whom we quote, "the day of his funeral was announced to the judges and afterwards to the relatives and friends of the deceased. Immediately forty judges assembled and seated themselves in their tribunal, which was situated at the further side of a lake, over which it was necessary that the body should pass to be borne to the place of sepulture. The law permitted complaints to be brought against the deceased; and if any one convicted him of having led a bad life, the judges pronounced the sentence which deprived him of the funeral rites which had been prepared for him; but if the accuser failed to establish his proofs, he was subject to heavy penalties. When no accusations were brought forward, or when those advanced were proved to be false, the relations left off mourning, lauded the deceased, and prayed the gods to receive him into the abode of the blessed. After this the whole audience congratulated the deceased on having gone to pass eternity in peace and glory."

The same author affirms, that Charon was an Egyptian word signifying *boatman*, and meant originally nothing more than the ferryman who transported the dead across Lake Mœris*, beyond which the greatest of the Egyptian cemeteries was situated.

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* For an account of this wonderful lake, see Rollin.

Different Names and Attributes

OF THE

DIVINITIES, DEMIGODS, AND HEROES.

Absyrtus.—Apsyrtus, Ægialeus, Æētĭădes, a son of Æetes, king of Colchis, and brother of Medea, who killed him in her flight, and scattered the different parts of his body in her father's way to stop his pursuit.

Adonis.—The Thammuz of Scripture.

Æētēs.—Æēta, a fabulous king of Colchis, son of Sol and Persa, father of Medea and Absyrtus.

Æētĭas.—Æētĭne, Æētis, the daughter of Æētes, Medea.

Agenor.—Supposed to be Chnas or Canaan.

Alpheius.—Alpheus, the god of a river in Arcadia and Elis, said to lose itself under the earth, and rise again in Sicily, where it joins the Arethusa.

Amphitryon.—Amphitryo, Amphitruo, a king of Thebes, husband of Alcmēna, Alcmēne or Alcumēna, who was the daughter of Electryon, and mother of Hercules by Jupiter.

Androgeus.—Androgeos, Eurygyes, "one who ploughs or possesses extensive fields," a son of Minos and Pasiphaë, assassinated by the people of Athens and Megaris.

Anŭbis.—*See* page 261.

Apis.—*See* page 259.

Apollo.—Clarius, Cynthius, Delius, Delphicus, Grynæus, Helios, the Sun-god, Ismenius, Latous, Lycius, Nomius, Pæan, Patareus, Phœbus, Pythius, Smintheus, Thymbræus, the Etruscan Aplu.

Argonauts.—Jāson, called also Iāson, Iāso, Æsonides, termed by Ovid Pagasæus, from Pagasa or Pagasæ, a

seaport of Thessaly, was son of Æson, king of Thessaly, took part in the Calydonian chase of the wild boar, became the husband of Medea, and afterwards of Creusa; but is best known and most frequently alluded to as the leader of the Argonautic expedition, in which he was attended by the following companions:—Acastus, son of Pelias; Actor, son of Hippasus; Admetus, son of Pheres; Æsculapius, son of Apollo; Ætalides, son of Mercury and Eupoleme; Almenus, son of Mars; Amphiaraus, son of Oicles; Amphidamus, son of Aleus; Amphion, son of Hyperasius; Ancæus, a son of Lycurgus, and another of the same name; Areus; Argus, son of Phryxus, the builder of the ship Argo; Armenus or Armenius; Ascalaphus, son of Mars; Asterion, son of Cometes; Asterius, son of Neleus; Angeas, son of Sol; Atalanta, daughter of Scheœneus, disguised in a man's dress; Autolycus, son of Mercury; Azorus; Buphagus; Butes, son of Telcon; Calais, son of Boreas; Canthus, son of Abas; Castor, son of Jupiter; Ceneus, son of Elatus; Cepheus, son of Aleus; Cius, Clytius, and Iphitus, sons of Eurythus; Coronus; Deucalion, son of Minos; Echion, son of Mercury and Antianira; Erginus, son of Neptune, the successor of Tiphys, as steersman of the ship Argo; Euphemus, son of Neptune and Macionassa; Eribotes; Euryalus, son of Cisteus; Eurydamas and Eurythion, sons of Iras; Eurytus, son of Mercury; Glaucus; Hercules, son of Jupiter; Idas, son of Aphareus; Ialmenus, son of Mars; Idmon, son of Abas; Iolaus, son of Iphiclus; Iphis, son of Alector; Lynceus, son of Alphareus; Iphitus, son of Naubolus; Laertes, son of Arcesius; Laocoon; Leodatus, son of Bias; Leitus, son of Alector; Meleager, son of Œneus; Menœtius, son of Actor, and father of Patroclus; Mopsus, son of Ampyx or Ampycus, by the nymph Chloris; Nauplius, son of Neptune; Neleus, the brother of Peleus; Nestor, son of Neleus; Oïleus, the

father of Ajax; Orpheus, son of Apollo or Œagrus, by the muse Calliope; Palemon, son of Ætolus; Peleus and Telamon, sons of Æacus; Periclymenus, son of Neleus; Peneleus, son of Hippalmus or Hippalcimus; Philoctetes, son of Pœas or Pæas; Phlias or Phlius, a son of Bacchus and Chthonophyle; Pollux, son of Jupiter; Polyphemus, son of Elatus; or Neptune and Hippea; Pœas or Pæas, son of Phylacus; Thaumacus, from whom the town of Thaumacia, in Magnesia, was supposed to have derived its name; Phanus, son of Bacchus; Phalērus, son of Alcon; Phocas and Priasus, sons of Ceneus, one of the Lapithæ; Talaus, father of Adrastus and Eriphyle; Tiphys, son of Agnius or Phorbas and Hyrmine; Staphylus, son of Bacchus; two named Iphitus; Theseus, son of Ægeus, king of Athens, by Æthra, with his friend Pirithous.

Argus, the son of Phryxus, directed by the promptings of Minerva, *built* the ship, inserting in the prow a piece of timber from the celebrated beech of Dodona, which was endued with the faculty of speech. Tiphys was the steersman; his successor in this office was Erginus; Idmon the son of Apollo, and Mopsus, accompanied them as prophets, while Orpheus came to amuse their weariness, and reconcile their quarrels with the music of his harp.

Ascanius.—Iulus; the son of Æneas.

Astyanax.—Scamandrius; son of Hector and Andromache.

Atys.—Attys, Attes, Attis, or Attin; a youth of Phrygia, distinguished for personal beauty, and beloved by Cybele.

Augias.—Augeas, Augeias; a king of Elis, whose stable, which had not been cleaned for thirty years, was cleaned by Hercules in one day.

Aurora.—The goddess of the Morning; wife of Tithonus, and mother of Memnon. Eos, Mater Matuta, Pallantias or Pallantis, so called as the descendant of Pallas. The Thesan of the Etruscans.

Bacchus.—Dionysus, Bassareus, Bimatris, Bromius, Evan, Evius, Iacchus, Liber, Lenæus, Lyæus, Psilas, Thyoneus, Egyptian Osiris, Corniger, Brisæus, Calydonius. Bacchus was also the Phuphluns of the Etruscans.

Bellerophon.—Bellerophontes, Hipponous, Leophontes, Ellerophontes.

Bellona.—Duellona, Enyo; a Roman goddess of War, whose temple was situated near the Circus Maximus, where the senate gave audience to those who were not allowed to enter the city.

Briareus, called by mortals Ægæon.

Calisto.—Callisto, Helice, Ursa Major, Arctos; daughter of the Arcadian king Lycaon; changed by Juno into a bear, and thereupon placed by Jupiter among the stars.

Cassandra.—Alexandra; a daughter of Priam and Hecuba, who was endowed with the gift of prophecy.

Castor and Pollux.—The sons of Jupiter and Leda, and the twin brothers of Clytemnestra and Helen; the Dii Cabiri of Samothrace; Dioscuri, Gemini, Tyndaridæ, Castores, Fratres Helenæ, Fratres Pileati. Pollux is also called Polydeuces.

Centaurs.—The principal were Amycus, Arneus, Caumas, Chiron, Eurytus, Gryneus, Lycidas, Medon, Mermeros, Nessus, Pholus, Pisenor, Rhætus.

Ceres.—Arcana, Chloë, Demēter, Legifera, Thesmia, Dēo, Thesmophoros, Egyptian Isis.

Chryseis.—Astynome; daughter of Chryses, priest of Apollo, of Chryse in Mysia.

Corybantes.—Galli, Curetes, their chief Archigallus, Idæi Ministri. The Dactyli Idæi, who are said to have discovered iron and invented metallurgy, are sometimes identified with the Curetes, Corybantes, Cabiri, and Telchines. They are also called Dictæi from the Cretan mountain Dicte, in a cave of which Jupiter is said to have been educated by the Corybantes.

Creusa.—1. A daughter of Priam and Hecuba; wife of Æneas, and mother of Ascanius or Julus. 2. Creusa or Glauce, the second wife of Jason.

Cupid.—Amor, Eros, Anteros (Love the Avenger, and Love Returned).

Cybĕle.—Agdistis, Berecynthia, Brimo, Cybebe, Dindymene, Idæa, Maia, Ops, Rhea, Fauna, Fatua, Fatuella, Bona Dea, Magna Mater, Mater Deorum. She was represented as a matron crowned with towers, whence she is called Turrita, and sitting in a chariot drawn by lions.

Cyclŏpes.—Arges, Brontes, Steropes, Acamas, Polyphemus, Pyracmon.

Cythera.—Cytherea, Cytherias. *See* Venus.

Diana.—Artĕmis, Hecate, Proserpina, Luna, Ilithyia, Lucina, Juno, Pronuba, Trivia, Phœbe, Cynthia, Delia, Britomartis, Genitalis, Genetyllis, Latonia, Noctiluca, Siderum Regina, Diva Triformis, Tergemina, Selēne, Hegemone, the queen or mistress; Etruscan Losna or Lala; Diana equivalent to Diva or Dia Jana, Jana being the wife of Janus, who was originally identified by the Italians with the god of the Sun.

Dido.—Elissa.

Diomedes.—Tydides, Œnides.

Discordia.—Ate, Erinnys, Nemesis.

Dryades.—Hamadryades, Adryades.

Erinnys.—One of the Eumenides.

Eumenides.—Erinnyes, Furiæ, Diræ—they were Alecto, Megæra, and Tisiphone.

Eurus.—*See* Tabular View of the Winds, page 281.

Fates.—*See* Parcæ.

Fauna.—Marica, Fatua, Fatidica, Fatuella, Bona Dea.

Faunus.—Pan, Sylvanus.

Flora.—Chloris, Zephyritis.

Fortuna.—Gr. Tyche, the goddess of Chance, Destiny, and Fortune, good or bad. She was worshipped under a great variety of synonyms, both in Greece and Italy,

and in the latter of these countries her principal temples and oracles were in Antium, Præneste, and Rome. She was sometimes called by the Greeks, Thea Sōteira (the preserving goddess), Thea Typhle (the blind goddess), and by the Romans, *Dea Prænestina*, *Dea Antiensis* or *Antiatina*, *Dea Equestris*, *Dea Virginalis* or *Virginensis*, *Dea Muliebris*, *Dea Virilis*, &c. On ancient monuments and medals she is represented in various forms and attitudes, perhaps most frequently, as holding a *cornucopia* in one hand and the helm of a ship in the other.

Furies.—Furiæ, Diræ, Erinnyes, Eumenides, &c.

Genius.—Dæmon.

Giants.—Gigantes. The chief were Cottus, Briareus, Gyges and Tityus, Polyphemus, Aloeus, Geryon, Antæus, Otus, Ephialtes, Enceladus, Porphyrion, Typhœus, Typhon.

Gorgons.—Stheno or Stenusa, Euryale, and Medusa.

Graces.—Gratiæ, Charites, three—Aglaia or Pasithea, Thalia, and Euphrosyne.

Hamadryades.—Dryades, Adryades.

Harpocrates.—Horus, the god of Silence.

Harpies.—They were usually represented as three—Aëllo, Celœno, and Ocypete.

Hebe.—Juventas, Dia, Ganymēda.

Hecate.—*See* Diana.

Heliades.—The daughters of Helios, and sisters of Phaëthon. According to some authorities, three in number—Lampetie, Phaethusa, and Lampethusa. According to others, seven—Merope, Helie, Ægle, Lampetie, Phœbe, Ætheria, Dioxippe. They were changed into poplar trees, and their tears into amber.

Heliconiades.—*See* Musæ.

Heraclidæ.—The male descendants of Hercules.

Hercules.—Heracles, Alcides, Tirynthius, Œtæus, Claviger Heros. Ingeniculus, Ingeniclus, Ingeniculatus, Engonasi or Engonasin, the Kneeler, was an epithet

telling the future, and presages of good or evil fortune to the state were taken from the particular stall he took a fancy to enter, the one announcing happiness, the other the direst calamities. Much as he was revered, the sacred ox was only permitted to live a certain time, perhaps twenty-five years. When the term expired, the priests drowned him in the Nile with many ceremonies; he was afterwards embalmed, and the most magnificent obsequies performed in his honour, the people weeping and lamenting as if Osiris himself were dead. When his successor was found, the mourning gave place to joy, and the festival lasted for seven days.*

To use the language of a living writer, "The Bull Apis must be distinguished from Mnevis, the sacred Bull of Heliopolis. The deity Apis was probably a symbol of the Nile, or of the earth and fertility, as the cow also was in the Egyptian, and still is in the Hindoo mythology. The God Sivas, in the Indian mythology, has his sacred bulls, which are characterized by certain marks, and a colossal bull of stone is often an ornament of his temples. The bull, but not the cow, is an object of worship still in India. The sacred bulls of Benares still walk about the streets of the holy city, or stop up the road, and cannot be disturbed without all due respect.

"The tendency of the Israelites to fall into the idolatrous worship of the cow or bull is seen from the history in Exodus xxxii.; and at a later period, Jeroboam, who

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* I cannot resist the temptation which here presents itself of quoting what Voltaire says regarding the treatment of the priests of Apis by Cambyses. "Herodotus relates," he says, "that Cambyses, after having killed the sacred ox with his own hand, ordered all his priests to be well whipped. He was wrong, if those priests were honest people who contented themselves with gaining their bread by the worship of Apis, without molesting the citizens; but if they were persecutors, if they tyrannized over consciences, if they had established a species of inquisition, and violated natural right, Cambyses committed another error—*that of not causing them all to be hanged.*"—*Phil. Dic.*

had spent some time in Egypt, set up two calves, one at Dan and the other at Bethel, and established temples and priests, probably in honour of Apis and Mnevis respectively."

ANUBIS.

ANUBIS was supposed to be the son of Osiris by Nephthys, the wife of Typhon, and sister of Osiris whom he mistook for his wife Isis. He is said to have been exposed by his mother at his birth, but saved by Isis, whose guard and constant companion he afterwards became.* He has been identified with Mercury under the name of Hermanubis, and is represented as a man with the head of a dog, fox, or jackall, holding in one hand a palm branch or an Egyptian lute, and in the other the caduceus of the Greek Hermes. As long as the ancient worship of Egypt subsisted, this deity kept his place at the entrance of the temples, from which it is supposed he was the guardian of the other gods, and had his dog's head bestowed upon him as a symbol of his sagacity and fidelity, although it is by some asserted that it was on account of dogs having assisted Isis in her search for Osiris that they were promoted to the honour of acting as her body-guard, and to precedence in the festival processions celebrated in her name. In the downward progress of superstition, the Egyptians worshipped the dog itself for Anubis, as they did many other animals, and even plants, which were originally only symbols or attributes of their principal

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* Without a shadow of reason, some suppose that the exposure and recovery of Anubis referred to the finding of Moses, who, far from becoming the *guard* and *companion* of *his* preserver, "by faith when he was come to years, refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ better than all the treasures of Egypt."

of the constellation Hercules, who bending on one knee uplifts his club, and tramples on the serpent's head.

Hesperides.—They are usually represented as four—Ægle, Erytheia, Vesta, Arethusa. Others mention seven.

Horæ.—Three in number—Eunomia, Dice, and Irene.

Horus.—*See* page 245.

Hymen.—Hymenæus, Thalassius.

Iapetus.—The Japhet of Scripture. His male descendants were called *Iapetidæ* and *Iapetionidæ;* the females were termed *Iapetionides.*

Ino.—Leucothea, Matuta.

Io.—Callirhoë, Inachis, Isis, Phoronis, Callithyia.

Isis.—*See* page 245

Janus.—Biceps, Bifrons, Quadrifrons, Matutinus Pater, Clusius, Clusivius, Patulcus, Patulcius, Consivius, Junonius.

Jason.—Æsonides, chief of the Argonauts.

Juno.—Jovino, Etruscan Cupra, Hera, Matrona, Jugalis, Pronuba, Lucina, Ilithyia, Monēta, Sospita, Regina, Opigena, Unxia, Virginalis, Zugia, Gamelia, Teleia.

Jupiter.—Zeus, Jovis, Jovis Pater, Diespiter; Etruscan Tina, Tinia, Cronion, Feretrius, Elicius, so termed from a legend that he had been drawn down from heaven in the age of Numa, to teach how his wrath, when indicated by storms, might be appeased; Stator, Capitolinus, Fulgurator, Tonans, Imbricitor, Latialis, Latiaris, Tarpeius, Optimus, Maximus, Summus, Olympicus, Olympius, Pluvius, Tonitrualis, Fulminator, Serenator, Opitulus, Prædator, Triumphator, Imperator, Victor, Invictus; Egyptian Ammon.

Lachesis.—One of the Fates or Parcæ.

Latona.—Leto, the mother of Apollo and Diana by Jupiter.

Luna.—Noctiluca. *See* Diana.

Maia.—*See* Cybele.

Mars.—Ares Gr., Mavors, Mamers, Marspiter, Maspiter, Gradivus, Mars Silvanus, Quirinus.

Matuta.—Leucothea, Ino.

Medusa.—One of the Gorgons.

Megæra.—One of the Furies.

Melicertes.—Melicerta, Palæmon, Portumnus or Portunus.

Mercurius.—Hermes, Cyllenius, Atlantiades, Tegeæus, Caduceator, Caducifer, Majugena. As the conductor of the shades of the dead into the infernal regions, Mercury was called by the Greeks, Psychopompus, Necropompus, Psychagogus, Pompæus. As the guide and protector of travellers he was called Hegetor or Hegemonius. As the god of Commerce he was distinguished by the epithets Diemporus, Empolæus, Palincapelus, Cerdemporus, Agoræus. As the giver of wealth, he was termed Pluto-dotes. As the bringer of dreams, he was styled Hegetor Oneirōn, and as the slayer of Argos, Argeiphontes. As the bearer of winged sandals, he was also known as Ptenopedilus, Latin Alipes. The Turms of the Etruscans. He was also termed Logius, as the Inventor of articulate speech; Agonius, as the Institutor of the Palæstra; Diactorus, as the Messenger; and Herměneus as the Interpreter of the gods. The heraldic wand of gold, with two serpents twined around it, which he received from Apollo in return for the Lyre, was called by the Greeks Cērŭceium, by the Romans Cādūcĕus, or Cādūcĕum. From this official rod Mercury also derived the name of Chrysorrăpis.

Minerva.—Athena, Pallas, Parthenos, Tritonis, Tritonia, Tritogeneia, Glaucopis, Armipotens, Attica, Cecropia. As the protectress of assemblies of the people, she was called by the Greeks, Agoræa. As sprung from the head of Jupiter, she was termed Coryphāgenes. From the promontory of Coryphasium, on which she had a sanctuary, she derived the surname Coryphasia. As the patroness of Agriculture she was styled Budeia,

Boarmia, Agripha, Hippia, Chalinitis. As the inventress of the Arts she was named Ergane. In allusion both to her intellectual power and her sharpness of vision, she was distinguished by the following synonyms: Optiletis, Ophthalmītis, Oxyderces, Glaucopis, Polybūlus, Polymētis, Mēchanītis. As the goddess of Law and Retributive Justice, she was termed Axiopœnos, Bulæa, &c. As the goddess of War, she was known by the following epithets and others: Ageleia, Laphria, Alcimache, Laossoos, Areia, Strateia. As the protectress of Towns, Citadels, Ports, &c. against the risks of war, she was styled Erysiptolis, Acria, Acræa, Alalcomeneïs, Polias, Poliuchus, Clēduchus, Pylætis, Promachorma. From the sacrifice of Bulls, which used to be presented to her, she was called Taurobolos, and as the national goddess of Athens and Attica, she was distinctively worshipped by the Attic race as their Dea Sōteira, Hygieia, and Pæonia. Termed by the Etruscans Menvra.

Monēta.—*See* Juno.

Muses.—Musæ, Camænæ, Pierides, Aonides, Castalides, Heliconiades, Parnassides, Aganippides, Pegasides, Thespiades, Pimpleides, Libethrides, Mæonides. They were nine in number—Clīo, Euterpe, Thalīa, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, Calliope—daughters of Jupiter and Mnemosyne, Memory.

Nemesis.—Adrasteia, Rhamnusia, Rhamnusis.

Nephele.—Nebula. 1. Wife of Athamas, mother of Phryxus and Helle. 2. Wife of Ixion, and mother of the Centaurs.

Neptune.—Poseidon, god of the Sea, husband of Amphitrité; termed Ægæus, from the town of Ægæ in Eubœa, where a Temple was erected to him; also called Gæeochus or Geuchus, Earth-upholding, Earth-surrounding, Ennosigæus or Enosichthōn, and Cinētēr Gās, the Earth Shaker. Compare Milton's expression

in "Comus," "The earth-shaking Neptune's mace." Styled Hippius, Hippeius, from riding in a chariot drawn by horses. The Nethuns of Ancient Tuscany. Besides Neptune, the principal sea deities were Oceanus and his wife Tethys; Nereus and his wife Doris; the Nereides, Thetis, Doto, Galatea, &c., Triton, Proteus (*ambiguus*, shape-changing), Portumnus or Portunus, the Greek Palæmon, the tutelary god of Harbours or Navigation, son of Matuta or Aurora and Glaucus; Ino, and many others.

Night.—Nox, Nyx, daughter of Chaos, sister of Erebus. From Nox and Erebus sprang Æther and Hemera.

Osiris.—*See* page 245.

Pæan.—An epithet of Apollo, as the physician of the gods.

Palæmon.—*See* Melicertes.

Pales.—A god or goddess who presided over flocks and herds, usually feminine. Pastoria Pales. The festival of this deity was celebrated on the 21st of April, which was the day when the City of Rome was founded (Dies Natalis Urbis Romæ). It appears from several passages in Propertius that at the Palilia or Feast of Pales, the country people were accustomed to leap over bunches of burning hay scattered upon the ground. *Propertius*, iv. 1. 19., and iv. 4. 78.

Pallas.—One of the Greek names of Minerva.

Pan.—Faunus, Sylvanus, called by the Romans Inuus, worshipped chiefly in Arcadia, hence called Arcadius; Mænalius, Mænalides, Lycæus, Tegeæus, supposed to have been the author of sudden or causeless alarms, hence called *Panici terrores*. The wife or daughter of Pan was Fauna, Fatua, or Fatuella, called also Marica and Bona Dea. Pan is said to have invented the flute with seven reeds, which he called Syrinx in honour of the nymph of that name. The worship of this god was introduced into Italy from Arcadia, at a very early period, some say, by Evander. At Rome

the place where he was worshipped was called Lupercal, from Pan *Lupercus*, the protector of the flocks against wolves. This festival, termed Lupercalia, was celebrated on the 15th of February. He was sometimes called Ægipan, goat-shaped Pan, whence an epithet was ultimately derived for a Baboon.

Paphia.—*See* Venus.

Parcæ.—Fata, Sortes, Gr. Mæræ, and (perhaps) Kēres, Gr. the goddesses of destiny; variously represented as the daughters of Jupiter and Themis, of Erebus and Nox, or of other parents. They were three in number, Clotho, Lachesis, and Atropos, and were supposed to determine the life of men by spinning. Clotho held the distaff, Lachesis span, and Atropos cut the thread.

Paris.—Alexander, one of the sons of Priam, whose abduction of Helen, wife of Menelaus, king of Sparta, occasioned the Trojan War.

Penelope.—Pēnelope, Pĕnelope, Penelopeia, Icaria, Icariotis, Ameirace, Arnacia, Arnæa, wife of Ulysses, king of Ithaca, and mother of Telemachus; and, according to some accounts, mother also of the god Pan, by Mercury.

Persephone.—A Greek name of Proserpine.

Persephassa or *Persephatta.*—A Greek name of Proserpine.

Phœbe.—*See* Diana.

Phœbus.—*See* Apollo.

Pierides.—The Muses.

Pleiades.—Peleiades (singular, Plēĭas, Pleias, Plīas), the seven daughters of Atlas, as a constellation. The mother of the Pleiads, and the wife of Atlas, was Plēĭŏne, daughter of Oceanus and Tethys. The Pleiades were the sisters of the Hyades, and were called Alcyone, Celæno, Electra, Maia, Merope, Sterope, Taygeta. They were also termed Vergiliæ and Atlantides. The Hyades (from the Greek verb ὑειν, to rain), sisters of the Pleiades, were seven stars, named respectively, Ambrosia, Eudora, Pedile, Co-

ronis, Polyxo, Phyto, and Thyone or Dione, which formed the head of the constellation *Taurus*, and at their rising were thought to bring stormy weather. The ancient Romans, fancying that the word Hyades was derived from ὑς, a sow, translated it by Suculæ, little swine. Aulus Gellius, however, says that this is a mistake, and that Suculæ is formed regularly by analogy from Hyades.

Pluto.—Dis, Ditis, Dis Pater, Hades, Aïdes, Aïdoneus, Plutēus, Zeus Catachthonius, Jove of the infernal world; Anax Eneron, king of the Shades; Pylartes, the Gate-fastener, he that keeps the gate of hell; Polydegmon, Polydectes, Clymenus, Pancoites, Receiver-general of the shades of the dead; Orcus,—a term, like Hades, applied both to the infernal realm and to its king; Agelastus (Grim); Summanus, a Roman deity (perhaps Pluto), to whom lightning during the night was ascribed; the Etruscan Mantus.

Proserpine.—Gr. Persephone, Persephassa, Phersephassa, Persephatta, Phersephatta, Pherrephassa, Pherrephatta, Phersephoneia; Juno Inferna, Averna, Stygia, Despœna (the Queen); Hecate, Cŏre (the maiden); Cotys or Cotytto (the goddess of Debauchery); Deioïs, Deoïne, Deïone, Libera (the female of the god Liber); Libitina (the goddess of Funerals); the Mania of the Etruscans. The Anthesphoria were festivals in honour of Proserpine, who was carried off while gathering flowers. One of the festivals celebrated in her honour in Sicily was called Theogamia—the Marriage of the Gods.

Pythoness.—Pythia; the priestess of Apollo at Delphi.

Rhea.—*See* Cybele.

Saturnus.—Gr. Kronos, son of Cœlus and Terra—husband of Rhea—father of Jupiter, Neptune, Pluto, Juno, Ceres, and Vesta.

Semele.—Thyone; the daughter of Cadmus and Hermione, and mother of Bacchus by Jupiter.

Serapis.—*See* page 256.

Sirens.—The Sirens were damsels on the south coast of Italy, who enticed seamen to the rocks by the enchanting sweetness of their songs, and then slew those who had yielded to the fascination. They were said to be the daughters of Melpomene and Acheloüs, and were generally represented as three in number, with the forms of virgins above the waist, and the rest of the body like birds. They were variously named Peisinoë, Aglaöpe, Thelxiepeia, or Molpe (Molpadia), Aglaophēmē, Thelxiope. By some a fourth was added, called Ægeia.

Sol.—Gr. Helios, Persian Mithras, Assyrian and Babylonian Belus, Syrian Baal, whence Baalbec or Heliopolis, the city of the Sun, in Syria, and Heliopolis, the On of Scripture, in Egypt; Egyptian Osiris, Indian Crishna; Phœbus, Titan, Hyperion, Hyperionīdes, latterly identified with Apollo, as Luna was with Diana. According to the older accounts, Sol was the son of Hyperion, one of the Titans or Giants produced by the Earth. Sol was always represented in the form of a youth, having his head surrounded with rays, and riding in a chariot drawn by four horses, attended by the Horæ, or four Seasons,—Ver, the Spring; Æestas, the Summer; Autumnus, the Autumn; and Hiems, the Winter. In the ancient mythology now referred to, Luna is stated to be the daughter of Hyperion, and the sister of Sol. Her chariot was drawn only by two horses.

Somnus.—Personified as a deity—the son of Erebus and Nox—described by Homer as the "Brother of Death." Morpheus was the son of Somnus, and fashioner of Dreams, on account of the shapes which he calls up before the sleeper.

Stator.—An epithet applied to Jupiter as the founder, supporter, and preserver of the Roman Empire, and of the universe.

Summanus.—An epithet applied by the Romans, probably to Pluto, as the deity to whom lightning during the night was ascribed.

Tellus.—Terra, Gr. Ge, the Earth personified as a goddess; Tellumo, a male deity of the Romans, answering to Tellus, the personified producing power of the earth. The same deity was also called Tellurus.

Theseus.—The great hero-king of Athens, son of Ægeus and Æthra, husband of Ariadne and Phædra, father of Hippolytus by the Amazon Hippolyte, friend of Pirithous, vanquisher of the highwaymen Periphetes and Sinis, and of the Cretan Minotaur.

Thyone.—Semele.

Titans.—The Titans and Titanides were the offspring of Cœlus and Terra (Gr. Uranus and Gæa), and were twelve in number. The six Titans were respectively called Oceanus, Cæus, Crius, Hyperion, Iapetus, and Cronus; the six Titanides were, Theia, Rhea, Themis, Mnemosyne, Phœbe, and Tethys. From Cœlus and Terra were also sprung the three Cyclôpes—Arges, Brontes, Steropes; and the three Hecatoncheires, or beings with a hundred hands each—Cottus, Briareus, and Gyges. Sol and Prometheus, in consequence of their descent from the Titans, are sometimes distinguished by the same generic name; while the female descendants of the Titans, such as Hecate, Latona, Pyrrha, Selene, and Circe, are, on this account, termed Titanides.

Heroes of the Trojan War.

1. *Greeks.*—The Greek force, which met at the appointed rendezvous of Aulis in Bœotia, consisted of 1186 ships, and more than 100,000 men. The great chiefs assembled with their followers from all parts of Greece, from the north-west frontier of Thessaly, from the western islands of Dulichium and Ithaca, and from the

eastern islands of Crete and Rhodes. The commander-in-chief of the whole armament was Agamemnon, king of Mycenæ, who himself contributed 100 ships, manned with his own subjects, and furnished besides 60 ships to the Arcadians, who, from the inland position of their territory, possessed none of their own. Menelaus, king of Sparta, contributed 60 ships; the wise and aged Nestor, king of Pylos Messeniaca (the modern Navarino), in Messenia, or according to Strabo, of Pylos Triphyliaca in Elis, brought with him 90; Idomeneus, king of Crete, and Diomedes, king of Argos, contributed each of them 80. The four chiefs of the Eleians supplied and manned 40 ships; Meges from Dulichium and the Echinades, Thoas from Calydon and Ætolia, sent each 40 ships. Ulysses from Ithaca, and Ajax from Salamis, brought 12 ships each. The Abantes from Eubœa, under Elephenor, brought 40 ships; the Bœotians, under Peneleos and Leitus, 50; the people of Orchomenus and Aspledon, 30; the Locrians, under Ajax, son of Oileus, 40; the Phocians, 40. The Athenians, under Mnestheus, 50 ships; the Myrmidons from Phthia, under Achilles, 50 ships; Protesilaus from Phylace and Pyrasus, and Eurypylus from Ormenium, each brought 40 ships; Machaon and Podaleirius from Tricca brought 30 ships; Admetus from Pheræ and the Lake Bœbeis brought 11 ships; Philoctetes from Melibœa brought 7; the Lapithæ, under Polypœtes, son of Peirithous, brought 40; the Ænianes and Perrhœbians, under Guneus, 22; the Magnetes, under Prothous, 40; the last three were from the northern frontier of Thessaly, near the mountains Pelion and Olympus; 9 ships were sent from Rhodes, under Tlepolemus, son of Hercules, and founder of the three Rhodian cities—Lindus, Ialȳsus, and Cameirus; 3 from Syme, under Nireus; 30 from Cos, Carpathus, and the adjacent islands, under the command of Pheidippus and Antiphus, sons of Thessalus, and grandsons

of Hercules. Of the other Greek heroes who joined the expedition against Troy, among the most famous were—Palamedes, son of Nauplius and Clymene, the daughter of Atreus; Patroclus, son of Menœtius of Opus and Sthenele, the friend and foster-brother of Achilles; Sinon, son of Sisyphus, and friend of Ulysses, whose artifice and perfidy betrayed Troy into the hands of the Greeks; Sthenelus, the son of Capaneus, and charioteer of Diomede; Meriones, the colleague of Idomeneus, in command of the Cretans; Teucer, brother of Ajax Telamonius, son of Telamon, king of the island of Salamis, and cousin of Achilles, who, by the Nereid Thetis, was the son of Peleus, the brother of Telamon; Neoptolemus or Pyrrhus, son of Achilles and Deidameia, the daughter of Lycomedes, or, according to other accounts, of Achilles and Iphigeneia, the daughter of Agamemnon and Clytemnestra; Epeius of Panopeus in Phocis, the constructor of the wooden horse.

2. *Trojans.*—For the defence of their city and kingdom, the Trojans had meanwhile collected a great body of allies from different parts of Asia Minor and Thrace. Of the Trojans and *their* allies, the following were among the most distinguished:—The sons of King Priam by Hecuba, daughter of Cisseus, and by other women,—Hector, Paris, Deïphobus, Helenus, Troilus, Polites, Polydorus, and others. The daughters—Cassandra, Creüsa, Laodice, and Polyxena. The kindred or allied chiefs: Æneas, commander of the Dardanians; Sarpedon and Glaucus of the Lycians; Cycnus, the son of Neptune, afterwards said to have been the King of Colonæ in the Troad; Penthesileia, daughter of Mars and queen of the Amazons; Memnon, son of Tithonus and Aurora, and chief of the Æthiopians; Eurypylus, son of Telephus, king of Teuthrania, and leader of the Mysians; Rhesus, king of the Thracians, and many others. Another personage of some importance in the

Trojan war was Antenor, a kinsman of Priam, who is said to have maintained a secret correspondence with the Greeks, and to have assisted in betraying the city into their hands. According to some accounts, he migrated to Italy, after the fall of Troy, and founded the city of Patavium—the modern Padua. The principal tribes and nations which leagued themselves with the Trojans against the Greeks, were the Dardanians, Lycians, Mysians, Carians, Mæonians, Alizonians, Phrygians, Thracians, and Pæonians.

Typhon.—The Egyptian god of Destruction or the personified Principle and Power of Evil, the Greek Typhœus, the Persian Ahrimanes, and the Indian Shiva.

Uranus.—Latin, Cœlus, son and husband of Gœa, Terra, and father by her of the twelve Titans and Titanides, the three Cyclôpes, and the three Hecatoncheires, or beings with a hundred hands each.

Venilia, a nymph, sister to Amata, and mother of Turnus by Daunus. Amphitrite, the Sea-Goddess, wife of Neptune, is also called Venilia.

Venti.—The Winds. *See* the annexed tabular view exhibiting a Compass "after the manner of the ancients."

Venus.—Gr. Aphrodite, Etruscan Turan, Scandinavian Friga or Freya (whence Friga's Daeg, Friday,—expressed in Latin by Dies Veneris), the Armenian Anaitis, the Syrian and Phœnician Astarte, Achtoret or Achtaroth, by some identified with the Moon, by others, perhaps more accurately, with the planet Venus, the Goddess of Love and Beauty, said to have sprung from the foam of the sea, near the Island of Cythera, whence she received the name of Cythĕrēa. By some she was represented as the daughter of Jupiter and the nymph Dione, whence she is addressed by her son Æneas as Dionæa Mater. She was the wife of the god Vulcan, and was wor-

N *Boreas or Septentrio.*

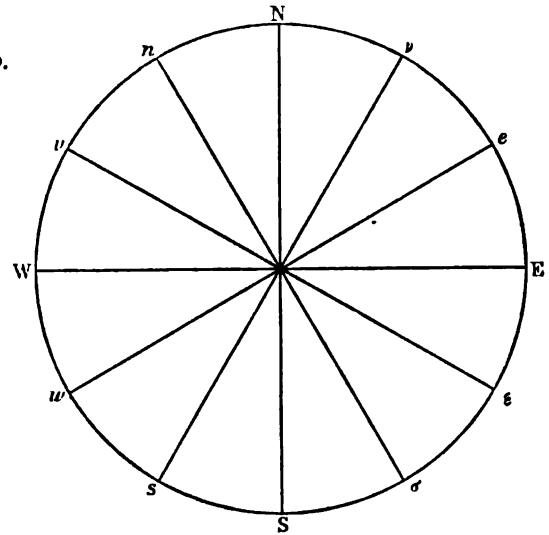
ν *Aquilo.*

n *Corus or Iapyx.*

E *Subsolanus.*

e *Vulturnus.*

ε *Eurus.*



S *Auster.*

σ *Notus.*

s *Africus.*

W *Favonius.*

w *Zephyrus.*

v *Circius.*

shipped chiefly at Paphos, Amathus, and Idalia, in Cyprus; at Eryx in Sicily, and at Cnidus in Caria; whence she is termed Cypris or Cypria, Dea Paphia, Amathusia Venus, Venus Idalia, Erycina, Regina Cnidi, Venus Cnidia. The epithets Alma, Decens, Aurea, Formosa, Ridens, &c. are also applied to her; also Cloacina or Cluacina, from Cluere, anciently the same with Luere or Purgare, because her temple was built in that place where the Romans and Sabines, after laying aside their arms and concluding a treaty, purified themselves. She was also supposed to be the same with Libitina, the Goddess of Funerals, whom some identify with Proserpine. The name Venus is often used for Love, or its indulgence. Damnosa Venus. The favourite tree of Venus was the myrtle; whence she was called Myrtea, or Murcia; her favourite month was April, because it produces flowers; hence called Mensis Veneris. Venus was always attended by the two Cupids, Eros and Anteros; by the three Graces, Aglaia or Pasithea, Thalia, and Euphrosyne, and by a choir of nymphs. She is also called Philomeides or Philommeides, *Laughter-loving*, by Homer and Hesiod; Telessigamos, as the deity who consecrates marriage; Areia, from her attachment to the god Mars; Verticordia, the changer of the heart,—an epithet of Venus as supposed to turn the female mind from wantonness to chastity; Apaturia, from a place on the Bosporus Cimmerius, where a temple was erected to her. She is also known by the names of Hetæra, Basileia (the queen); Libentina or Lubentina, the Goddess of Pleasure; Mechanitis (*the inventive or intriguing*), which is also an epithet of Minerva; Anadyomene (as emerging from the sea. This was also the name of a celebrated picture of Venus by Apelles). Haligenes (sea-born); and Marina, sprung from the sea; Zephyritis, derived from the promontory of Zephyrium in Egypt.

Vergiliæ.—See Pleiades.

Vertumnus—Vortumnus, a Roman deity, according to some of Tuscan, according to others, of Sabine origin. He was supposed to preside over the changes in nature, over the seasons, the fruits of the earth, traffic, &c. Near his statue, in the Forum, were the stalls of the booksellers; he was also personified as the image of changeableness. He was represented as the husband of Pomona, the goddess of gardens and fruits.

Vesta.—The Greek Hestia, another name for Ops, Cybele, Terra, wife of Cœlus, and mother of Saturn; but the Roman Vesta was the granddaughter of Hestia, and the daughter of Saturn and Rhea. The Roman goddess of this name was the guardian of the hearth and home, both of families and states, and accordingly was always first invoked at all offerings and festivals. The worship of this goddess was conducted at Rome with great elaboration and solemnity. Her temple in that city was situated in the immediate neighbourhood of King Numa's Palace, close to the Tiber, a little below the Pons Palatinus, now Ponte Rotto. In this temple the Palladium of Troy was supposed to be preserved, and a fire was kept continually burning on the altar of the goddess by her priestesses, called the Vestal Virgins, six in number, two of whom were contributed by each of the three original tribes, the Ramnes, the Tities, and the Luceres, or the Ramnenses, Titienses, or Tatienses, and Luceres. The main offences for which the Vestals were liable to punishment were permitting the sacred fire of Vesta to be extinguished through neglect, and violating their vow of chastity. In the first case, the offender was punished with stripes inflicted by the Pontifex Maximus; in the second, she was buried alive in a spot called the Campus Sceleratus, near the Porta Collina.

Victory.—Victoria; the Greek Nicé, the Goddess of Victory, daughter of Styx and Pallas. She had three or four temples in Rome, where it also became the practice to stamp on the reverse of the coins called Quin-

arii, a figure of the goddess Victoria, who appears in various attitudes, sometimes standing, sometimes flying, sometimes in a chariot, sometimes crowning a trophy, whence the term Victoriatus is frequently employed as synonymous with Quinarius.

Voluptas.—Volupia; the personification of Sensual Pleasure, who was worshipped at Rome as a deity.

Vulcan.—Vulcanus or Mulciber, Greek Hephæstus, Etruscan Sethlans the god of Fire. He was the son of Jupiter and Juno, the husband of Venus, the armourer of the gods, and the fabricator of thunderbolts for Jupiter. He is said to have had workshops in Lemnos, in the Æolian islands, near Sicily, in a cave of Mount Ætna, and wherever volcanoes were found in active operation. The similarity of his name, and the identity of his pursuits, appear to indicate some affinity between him and the Tubalcain described in the 4th chapter of Genesis as the instructor of every artificer in brass and iron. He is also designated Lemnius, Lemniacus, Ætnæus, Siculus, Lipareius, Ignipotens; from his lameness and halting gait, Chalœpus; as a renowned artist, Clytotechnes, or Clytoergus; as crook-footed, Cyllopus; from the all-illuminating nature of the element in which he works, Pamphaes; from the all-subduing power of the same element, Pandamator, which last is also an epithet of Hypnus or Somnus, Cronus, and Dæmon.

Zephyr.—The West Wind; Zephyrus, Favonius, Circius. *See* tabular view of the Winds.

Zetes.—Brother of Calais, son of Boreas and Oreithyia. These two brothers were called Boreadæ, and are included among the Argonauts.

Zethus.—A son of Jupiter by Antiope, and brother of Amphion.

THE END.

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